# A SERMON PREACHED AT PAVLES CROSSE ON THE XXV. DAY of Iune Ann. Dom. 1587.

intreating of the holy Scriptures, *and the vse of the* same:

*By William Grauet, Bachelar of Diuinitie, and Vicar of S. Sepulchers in London.*

Τῇ τιμῇ ἀλλήλους προηγούμενοι:

In giuing honor, go one before another. *Rom. 12 cap. vers. 10.*

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# To the Reader.

THat (gentle Reader) which at the earnest request of certaine my good friends, I refused to do (as diuers can testifie) necessitie now forceth me vnto: namely, to publish this my Sermon in print, which at the appointment of the reuerend father in God, my Lord the Bishop of London, I made at Paules Crosse on the 25. day of Iune last past: the which in words I haue very little altered, so far as my notes and memorie would serue me, but in matter and substance nothing at all, as they which then heard me may easily perceiue. One place I haue by occasion somwhat inlarged, the reason whereof is rendred in the margent. Now heerin, specially in the former part, handling matters of most great controuersie between the Papists and vs, which altogither would seeme to rely vpon the Doctors, I vsed diuers authorities of som of the ancient fathers, chiefly of that most excellent Doctor S. Augustine: the causes whereof I briefly rendred in the Sermon it selfe (as it is to be seene) which I thought would haue satisfied the reasonable hearer. Notwithstanding, one, whom I neuer heard of before that time (and what he is God knoweth) shortly after in the same place (as it was reported to me) did bitterly reproue me for so doing. Whether he hath in this point, vnaduisedly, and vncharitably abused me or not, let it be iudged by the reading of the very same things, in the same order that they were then vttered. The iudgement whereof I refer to all the godly learned and discreet readers.

*For my part, I take God to witnes, who is the ſearcher of all mens harts, that I tooke this buſines in hand, in the feare of God, directing my whole Sermon to theſe ends principally, that our faith might bee grounded vpon the onely truth of Gods word: that falſe counterfet religion might be detected and abhorred: that all worldly confidence and wickednes might be auoided: and that true Chriſtian peace poſſeſſing our harts and our minds, we might knowe and performe our dutie towards God and our Prince, and alſo one towards another in this preſent life, that heerafter we may enioy euerlaſting life.*

*In the meane time, let vs take diligent heed, to the counſell and commandement of the bleſſed Apoſtle to the Philippians, who biddeth that nothing be done through contention, or vaine glorie, but that in meeknes of mind, euery man eſteem other better than himſelfe. Looke not (ſaith he) euery man on his owne things, but euery man alſo on the things of other men.*

*Then followeth immediately in the ſame place, the moſt woonderfull example of our Sauior, who for our ſakes humbled himſelfe to the loweſt degree, that we in humilitie following his moſt bleſſed example, may by him and with him in the end be exalted.*

*Whereunto, that we may effectually conforme our ſelues, I will conclude with the ſame praier, that the Apoſtle vſeth, writing to the Romans: The God of patience and conſolation, giue vs, that we be like minded one towards another, according to Chriſt Ieſus, that we with one mind, and with one mouth, may praiſe God euen the father of our Lord Ieſus Chriſt. Amen.*

Thine in the Lord Ieſus,
WILLIAM GRAVET.

# A Sermon preached at Paules Crosse

on the 25. day of Iune, ann. Dom. 1587. by *William Graner, Bachelar of Diuinitie,* and Vicar of S. Sepulchers in *London.*

AFter the praier made, according to the vsuall maner, I red the text, being contained in the 16. Chapter of the Gospell, written by S. Iohn, Verse the last.

*These things haue I spoken vnto you, that in me ye might haue peace.*

THe text (deerly beloued in our Sauiour Christ) consisteth of two parts: In the former is to be considered, what the Lord Iesus spake to his disciples; namely, he saith: These things haue I spoken vnto you.

In the latter part, to what end he spake these things: namely, saith our Sauiour, that in me ye might haue peace.

*The first part.*

THe summe of those things which the Lord Iesus spake immediatly before his passion, appeareth in these fower chapters ioined together, beginning at the 13. chapter, vnto the end of this 16. chapter. Wherein, after the washing of the Apostles feete (by the which example, he taught them, and all vs, Christian humilitie) partly, he doth forewarne them of the euils to come: Iohn. 13. Ver. 5. & 15.

come: partly, he doth arme them, in vsing certaine principall consolations.

Concerning the euils, he foretelleth the most horrible and detestable betraieng of Judas. Also the fearfull defection of Peter, and afterward of them all. He forewarneth them also of the violent and tyrannicall assault of the diuell, whereby forthwith he would inuade Christ himselfe and his Apostles: That also they should be excommunicated of the wicked, and should incur many dangers. He telleth them also of the diuelish hatred of the world, whereby it should by all meanes endeuor, bitterly to oppresse the disciples of Christ. Whereupon it should come to passe, that the world reioicing, they should weep, and mourne, and that euery one should be dispersed his seuerall way, and should leaue Christ alone.

Iohn.13,vers. 18.21,& 26, vers.38. vers.30. Chap.16,2. Chap.15,19. vers.20. Chap.16,32.

Now John writing these things in these chapters, and other things also pretermitted of the other Euangelists, sendeth vs to the consideration of these things, in the which our Sauiour Christ forewarned them of all those afflictions, which afterward he should suffer among the wicked. For so it is written: And Iesus went vp to Ierusalem, and toke the twelue disciples apart in the way, and said vnto them: Behold, we go vp to Ierusalem, and the sonne of man shall be deliuered to the chiefe priests, and vnto the scribes, and they shall condemne him to death. And shall deliuer him to the gentils, to mocke, and to scourge, and to crucifie him. But the third day he shal rise againe: with the which

Mat.20,17.

last

last clause he doth againe cõfort them. The same hath Marke & Luke, who addeth: And al things shall be fulfilled to the sonne of man that are written by the Prophets. These things did the Lord shew beforehand, partly, that they should not be offended, as in the beginning of this chapter: These things haue I spoken vnto you, that ye should not be offended: partly, that by experience, they might knowe all those things to be most true, which the Lord had foreshewed: and so they might faithfully assent vnto the same. Now haue I spoken vnto you, before it come, that when it is come to passe, ye might beléeue. Also, These things haue I told you, that when the hower shal com, ye might remember that I told you them.

Mark.10,33. Luk.18,32. Iohn.16,1. Iohn.14,29. Iohn.16,4.

Now concerning the consolations, our Sauiour vseth diuers in these chapters. For first, by his sufferings and death, he sheweth that the glorie of his father, and of himselfe should most cléerely be manifested. Then he giueth an earnest precept for mutuall loue, whereby they shal be knowen to be his disciples. By the which also they should obtaine most great and singular profit. Afterward in most comfortable maner, he biddeth that their hart should not be troubled, but if they did beleeue in God, they should also beléeue in him: shewing that there are diuers mansions in his fathers house: and that he goeth to prepare them a place of eternal happines. And least they should despaire of obtaining so great felicitie, he declareth, that He is the way, the truth and the life. Whereupon they that reposed

Chap.13, ver 31.32. verſ.34,35. Chap.14,1. verſ.2,3. verſ.6.

poſed their whole confidence in him ſhould not
erre, nor be deceiued: but by him, which is the
life of all the faithfull, they ſhould moſt certain-
verſ.12. ly enioy a moſt bleſſed life. He promiſeth alſo,
that he will giue to the beléeuers, power to do
great workes: and that he will ſend them ano-
ther comforter, which ſhall abide with them for
verſ.16.17.18 euer, namely, the holy Ghoſt, which ſhould
guide them into all truth. Whereby they ſhould
receiue moſt cléere knowledge of all things be-
longing to ſaluation, and moſt great comfort,
beſide ſundry ſpirituall gifts. Whereunto he ad-
verſ.14. ioineth this promiſe, that Whatſoeuer they
ſhould aſke in his name, they ſhould moſt eaſily
obtaine it. He promiſeth alſo to them which
ſhould kéepe his word, his fathers loue and his,
that they will come vnto them, and abide with
verſ.27. them. He ſpeaketh alſo of that moſt ſwéet peace,
differing from the worldly peace, by infinite de-
grées, which he leaueth, and giueth to his ſer-
uants. After the which, by a moſt apt and ſwéete
ſimilitude, comparing himſelfe to the vine, and
Chap.15.ver. 1.2.&4.5.6. vs to the branches, he declareth manifeſtly,
what a ſtreight, moſt louing, and fruitfull con-
iunction is betwéene him and his. And contrari-
wiſe, how miſerable is the ſtate of them, who
not abiding in Chriſt, as drie branches are cut
off, do wither, and are caſt into the fire.

After ward, leaſt being feared with the conſi-
deration of their owne infirmitie, they ſhould
thinke, that they could not begin or go forward,
or end well, in the race preſcribed vnto them, he
ſheweth that all this doth by no meanes conſiſt
in

in their facultie, or their power, but in the onely mercifull power of almightie God, who giueth good beginning, going forward, fruit, and good end. Herupon he saith: Ye haue not chosen me, but I haue chosen you, and ordained you, that ye go, and bring forth fruit, and that your fruit remaine, that whatsoeuer ye shall aske of the father in my name, he may giue it you. Chap.15,16.

After these things, least they should be discouraged through the worldly hatred, wherewith they should be molested, he sheweth that he did alwaies sustaine the same. Therefore the seruant ought not to flie from that, which his master did so patiently suffer. verſ.20.

Then repeating his promise of the comforter the holy Ghost (shewing whereof he should conuince the world, namely of sinne, righteousnes, and iudgement: whereas in the meane time he should lead them into all truth) he affirmeth, that for a little time being taken away from them, he shall be séene againe of them: namely, after that he had risen againe, and that he should ascend to the father. He teacheth also by a similitude of a woman in trauell, that after bitternes of mourning, they should enioy most swéete and sure comfort. After that he declareth that whatsoeuer they should aske of the father in his name (although he in the meane time would not pray for them) it should be granted vnto them, because they did loue and beléeue in him. Where it is to be noted, that he denieth not his mediation (for he alwaies maketh intercession for vs. Rom. 8, verſ. 34. Heb. 7, 25.) but he signifieth by this ma- verſ.26. Chap.16.ver. 7.8.9.10.& 11 verſ.16. verſ.21,22. verſ.23. verſ.26.27.

ner of ſpéech, that moſt eaſily, without any difficultie, they ſhould obtaine their requeſts. And it is *negatio comparatiua*, a negatiue by way of comparíſon. Which is a ſpéech vſuall in the ſcriptures.

verſ. 28. Laſt of all he ſheweth them, that as he came out from the father, and came into the worlde: ſo againe he would leaue the worlde, and go to the father.

And theſe be the chiefeſt matters, to the which theſe words comprehended in our text haue relation. The which as you haue heard, being in order declared, the Lord Jeſus inferreth this: Theſe things haue I ſpoken vnto you, that in me ye might haue peace: declaring herein moſt briefly, plainly, and comfortably, in what true, ſound, and onely foundation, true Chriſtian peace doth conſiſt: Namely, in our Lord Jeſus Chriſt, the onely begotten ſonne of God the father, true God, and true man, in vnitie of perſon, apprehended, and taken hold vpon, by a liuely faith, ſo, and none otherwiſe, than he hath reuealed himſelfe vnto vs in his Goſpell.

Now beſides, as our Sauiour did admonish his Apoſtles of theſe things, ſo likewiſe he would haue them to be mindfull of all other things, whatſoeuer he had taught them neceſſarie to ſaluation, when he ſaith: Theſe things haue I ſpoken vnto you. That he had vttered manifeſtly vnto them all things neceſſarie, and ſufficient to ſaluation, he ſheweth in moſt plaine Chap. 13, 15. words, Henceforth call I you not ſeruants: for the ſeruant knoweth not what his maſter doth:

But

But I haue called you friends: for all things that I haue heard of my father, haue I made knowen to you. Wherin our Sauiour meaneth all those things, which concerned them, and all vs, to the worlds end, necessarie to be knowen for our saluation.

All things therfore were manifested to them: onely there wanted in respect of their infirmitie, perfect knowledge, and due consideration of the same: which afterwards the holy Ghost did bring vnto them. Hereupon it is written, These things haue I spoken to you, being present with you: but the comforter, which is the holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, which I haue told you. Ioh.14,25.

Now concerning these things which Christ taught, the Apostles, and other appointed for that purpose, wrote the whole & perfect summe of them, who through Gods prouidence, the holy Ghost instructing them, committed those things to writing, which we by God his great mercie, do now enioy: the sufficiencie and vse whereof is declared in diuers places of the scripture. All which do iustly agree in all points, with those things, which many ages before through the same commandement of God, the prophets did write in the old Testament. Hereupon S. Paul calleth the Gospell, a reuelation of the mysterie, which was kept secret since the beginning of the world, but now is opened, and published among all nations, by the scriptures of the prophets, at the commandement of the euerlasting Rom.16,vers. 25.26.

God, for the obedience of faith. Yea, the Lord Iesus himselfe, and the Apostles, whatsoeuer they taught and did, pertaining to our saluation, did proue it by the testimonie of the old testament. Whereupon, betweene the old, and the new Testament, there is no difference in respect of the thing, matter, and substance it selfe. For one and the same couenant, and the same saluation is contained in them both, grounded and stablished in one onely Mediator: But the difference is in respect of certaine accidents, ceremonies, and dispensation of things. Which thing whereas S. Augustine doth declare in sundrie places of his workes, yet most briefly he doth it, in his booke

Cap. 4. *De catechizandis rudibus: In veteri testamento est occultatio noui, & in nouo testamento est manifestatio veteris.* In the old testament there is the hiding of the new: and in the new testament, there is the declaration of the old. And likewise in his

Lib. 2, cap. 73. questions vpon Exodus: *In vetere nouum latet, & in nouo vetus patet.* In the old the new is couered: and in the new the old is manifested. The old fathers therefore differed from vs in ceremonies, and maner of patefaction or reuelation, and other circumstances: but of the thing it selfe they were partakers with vs, as appeareth 1.

vers. 3. & 4. Cor. 10. Hereupon S. Augustine writing vpon

Iohn. 6, 50. these words, (This is the bread which commeth downe from heauen) saith thus: This bread did Manna signifie, this bread the altar of God doth

Tract. in Ioh. 26. signifie. *Sacramenta illa fuerunt, in signis diuersa sunt, sed in re quæ significatur, paria sunt.* They were sacraments: in signes they are diuers, but

in

in the thing which is signified, they are equall. And then he alledgeth that which is written in the forenamed place to the Corinthians: They did all eate the same spirituall meat, and did all drinke the same spirituall drinke (for they dranke of the spirituall rocke that followed them, and the rocke was Christ.) And a little after in the same treatise he saith: *Aliud illi, aliud nos, sed specie visibili: quod tamen hoc idem significaret virtute spirituali.* They had one thing, we haue another, but in visible forme or matter: which notwithstanding did signifie the same thing, in spirituall vertue or efficacie. 1.Cor.10.

By these few things it is manifest, wherein consisteth the difference betweene the old and the new testament: which is chiefly in the maner of the patefaction, or manifestation of the same. Because in the new, the mysterie of our saluation is more manifestly declared, according to the saying of S. Paul: And without controuersie great is the mysterie of godlines, which is, God is manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the gentils, beleeued on in the world, and receiued vp in glorie. See this also most clerly set forth. Heb. 8. 1.Tim.3,16. vers.8.9.10.11.

Now, if the question be demanded, why that is called the old testament, and this the new: S. Augustine doth assigne three principall reasons. The first is this: *Dicitur vetus testamentum quia priore, hoc autem nouum, quia posteriore tempore reuelatum est.* That is called the old testament, because it was reuealed in the former time, and this is called the new testament, because it was *Lib.3.ad Bonifac. contra duas epist. Pelag. cap.4.*

reuealed

reuealed in the latter time. And heere he answereth an obiection: But some man doth say: How is that called the old, which after 430. yéers was deliuered to Moses: and how is that called the new, which so many yéeres before was made to Abraham? He answereth: *Reuelationes eorum considerantur in his nominibus, non institutiones.* The reuelations of them are to be considered in these names, and not the institutions. Then he giueth a reason hérof also, saying: For by Moses was the old testament reuealed, by whom was giuen the lawe being holy, iust, and good, by which might be caused, not the abolishing, but the acknowledging of sinne, whereby the proud might be conuinced, willing to establish their owne righteousnes: But the reuelation of the new testament was made by Christ, when he was manifested in the flesh, in whom did appéere the righteousnes of God, that is to say, that which commeth to vs from God. For so it is written: Now is the righteousnes of GOD made manifest without the law, hauing witnes of the law and the prophets. Then forthwith he declareth how the lawe it selfe and the prophets do giue witnes to this righteousnes of God. If you haue Augustine sée the place, it is worth the reading. The second reason is contained in the same chapter immediatly after: *Quia testamentum vetus pertinet ad hominem veterem, à quo necesse est hominem incipere, nouum autem ad hominem nouum, quò debet homo ex vetustate transire: ideo in illo sunt promissa terrena, in isto promissa cœlestia.* Bicause the old testament pertaineth

to

to the old man, from whence it is necessarie a man to begin, but the new belongeth to the new man, whither a man ought to go from his oldnes. Therefore in that are earthly promises, in this are heauenly promises.

The third reason is this: and it is in his booke *De spiritu & litera ad Marcellinum. Propter veteris hominis noxam, quæ per literam iubentem, & minantem minime sanabatur, dicitur illud testamentum vetus: hoc autem nouum, propter nouitatem spiritus, quæ hominem nouum sanat a vitio vetustatis.* Because of the giltines of the old man, which by the letter commanding and threatening was not healed, that was called the old testament: and this is called the new, for the newnes of the spirit, which healeth the new man from the corruption of oldnes. *Aug. Tom. 3. lib. de Spir. & lit. cap. 30.*

But in the meane time, if any thinke that the old testament vtterly ceaseth, being deceiued with the wrong vnderstanding of that which is written to the Hebrewes: In that he saith a new testament, he hath abrogate the old. Now, that which is disanulled, and waren old, is ready to vanish away. It may not so be vnderstood, that the substantiall points of Moses couenant are vtterly brought to nothing: God forbid. But that the accessorie or accidentall points thereof are abrogated by the succession of a new dispensation. That abrogation, the Apostle calleth waxing old, and disanulling. Heb. 8, 13.

The succession heere to be considered is of two sorts. One, of the persons: the other of the dispensation.

In

In the former, Christ succeeded Moses: The master, the seruant.

The doctor of life, the schoolemaster: and a mercifull deliuerer and Sauiour, hath succeeded a rigorous creator.

In the latter, the dispensation of the Gospell hath followed the dispensation of the law.

1 In this euangelicall dispensation is the deliuerance of Gods people: not from an earthly, but rather from a spirituall bondage of sinne and sathan.

2 Here is a triumph ouer the enemie suppressed, not Pharao, but sathan himselfe.

3 Here is an introduction to possesse, not the land of Chanaan, but the inheritance of our heauenly countrie.

4 Here is a lawgiuing made, not in Sina, but in Sion: not by Angelicall ministerie, but by the presence and dispensation of the Lord himselfe: not after a fearfull sort, but with wonderfull lenitie, and gentlenes: not grauen in stonie tables, but effectually printed in the harts of the elect.

5 Here is the same spirit, which was there, if we respect the author: but a diuers, if we consider the diuersitie of the gifts.

6 There was bondage and feare: here is libertie and alacritie.

7 Here is the ministerie, not of death: but of life.

8 Here be sacraments, not circumcision and the passeouer lambe, the administration whereof was bloodie: but baptisme and the supper of the

Lord,

Lord, being both ἀναίμακτα, that is, vnbloodie.

Héere is a priesthood, but not Aaronicall, not 9
eternall, not tied to any one nation or tribe: but
spirituall, and common to all the faithfull.

Héere is a sacrifice, and that bloodie, but not of 10
beasts: but the swéete smelling sacrifice of the
most pretious body and blood of our Lord and
Sauiour Iesus Christ, not iterated, but finished
once for all vpon the crosse.

Héere be purgings and washings: not corpo- 11
rall, but internall and spirituall.

Héere be ceremonies: but few & easie, namely, 12
of the word, of the sacraments, and of praiers.

There were figures, shadowes, and promi- 13
ses: héere is the fulfilling of them all.

Last of all, this dispensation of the Gospell 14
shall endure to the worlds end, and shall giue
place to none following, but onely to the fruiti-
on of the eternall kingdome of heauen. In the
meane time, it is not ordained for any one seue-
rall nation: but doth extend his amplitude to all
nations of the whole world.

Whereby it is manifest, how excellent the
dispensation of the new testament is: and that
the two testaments differing in certaine acci-
dents and circumstances, are in substance and
truth it selfe, one and the same: and that the one
is contained in the other. Of the which making
one most absolute bodie, that is to be affirmed,
which is written to the Romans: Whatsoeuer Rom. 15.4.
things are written afore time, are written for
our learning, that we through patience and
comfort of the scriptures might haue hope. And

2.Tim.3,16. to Timothie: The whole scripture is θεόπνευστος giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto all good workes.

Iohn.20,31. And S. Iohn saith: These things are written, that ye might beleeue, that Iesus is the Christ the sonne of God, and that in beleeuing ye might haue life through his name.

Which places, with diuers other of the like sort, do most plainly declare vnto vs, the most perfect sufficiencie, the most certaine veritie, the most excellent authority, the publike, & most necessarie vse, and vtilitie of the sacred scriptures.

Deut.4,2. In respect of this most plentifull and comfortable sufficiencie, it is said: Ye shall put nothing to the word which I command you, neither take ought therefrom, that ye may keepe the commandements of the Lord your God, which I command you. And in the Prouerbs it is said: Pro.30,5.6. Euery word of God is pure: he is a shield to those that trust in him. Put nothing to his words, least he reprooue thee, and thou be found Gal.1,8.9. a liar. And S. Paul saith: Though that we, or an Angell from heauen preach vnto you otherwise than that which we haue preached vnto you, let him be accursed. As we said before, so say I now againe, If any man preach vnto you otherwise than that ye haue receiued, let him be accursed. The repetition of the thing declareth the vehemencie of the Apostle herein. Likewise Apo.22,18.19 in the Reuelation of S. Iohn: I protest to euery man, that heareth the words of the prophesie.

of

of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. And if any man shall diminish of the wordes of this booke of the prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke. The testimonies of the ancient fathers belonging to this purpose are infinite: but these few shall suffice. Tertullian speaking of matters concerning saluation, saith: It is not lawfull for vs herein to follow our owne minds, nor to chose that which any man according to his owne fansie hath deuised. We haue the Apostles of the Lord Christ for an example, who taught nothing of their owne inuention, but that doctrine which they receiued from Christ, they did faithfully deliuer it to the nations. Therefore if an Angell from heauen should teach otherwise, let him be counted of vs accursed. And againe in the same booke he saith: We néede no curiositie after Christ Iesus, nor further inquisition after the Gospell. *Cum credimus, nihil desideramus vltra credere. Hoc enim prius credimus, non esse quod vltra credere debemus.* When we beléeue, we desire to beléeue no more. For first we beléeue this, that there is no more which we should beléeue. In the same booke he hath many effectuall things to the same ende, to the consideration whereof, I refer the reader. Wherein he shall plainly sée, that Tertullian condemneth all doctrine whatsoeuer, as lying, deceitfull, and abhominable, which agréeth not with the written

*Tert. li. de præscript. aduersus hæres.*

Cypr. in expos. Symbol.

worde of God. Likewise S. Cyprian, after he hath rehearsed the canonicall bookes of the holie Bible, saith: These be the bookes, which our fathers haue included within the canon, out of the which our fathers would the doctrin of our faith to be certaine.

Saint Chrysostom is full of such sayings, but one or two places at this time shall suffice. Writing vpon Matthew he saith: He that is ignorant shall finde there what he may learne. He that is stubborne and a sinner, may finde there scourges of the iudgement to come, which he may feare. He that is troubled, may finde the ioies and promises of euerlasting life, through the beholding whereof, he may be stirred vp to good woorks. And in another place he saith: All things be plaine and cleere in the scriptures.

Chrys. super Matt. cap. 22. hom. 4.

Super 2. Thess. cap. 2.

Now among a number of S. Augustines sayings concerning this matter, this is most manifest. Whatsoeuer (beleeue me) is in the scriptures, is deepe and diuine. *Inest omnino veritas, & reficiendis, instaurandisque animis accommodatissima disciplina, & plane ita modificata, vt nemo inde haurire non possit, quod sibi satis est, si modo ad hauriendum, deuotè ac piè, vt vera religio poscit, accedat.* There is in them altogither truth, and most meete doctrine to refresh and restore mens minds, and withall so framed and tempered, that there is no man, but he may learne out of the same, that which is sufficient for him, so that he come to learne deuoutly and godly, as true religion requireth. And in another place he saith: *Electa sunt autem quæ scriberentur, quæ saluti credentium*

De vtilitate credendi, ca. 6.

Super Ioan. tract. 49.

*dentium sufficere videbantur.* Those things were chosen to be written, which were iudged sufficient for the saluation of the beléeuers. In the which few words, as in infinite other places beside, all the forenamed matters are plainly contained: namely, the dignitie, sufficiencie, veritie, authoritie, and the publike vse of the same. All which things, whereas they are most manifestly contained in the scriptures themselues, and in the writings of the catholike fathers: if I should enter into a full discourse of them, a very long time would not suffice.

Wherof if the aduersaries doubt, let vs come to the vnfolding of the bookes themselues, and they shall find our assertion to be most true.

Now, some man, which is not acquainted with the péuish peruersnes of the aduersaries, might thinke, that there were none so wicked and impudent, that he durst once open his mouth against these so cléere, certaine, and manifest things.

But they not throughly consider the malice and craftines of Sathan, who alwaies stirreth vp some, to gainsay and impugne the truth: and that vnder the colour of religion and holines. Of these the Apostle most plainly foretelleth vs saying: Now the spirit speaketh euidently, that in the latter times some shal depart from the faith, and shall giue héed to the spirits of error and doctrines of diuels, which speake lies through hypocrisie, and haue their consciences burned with an hot iron (that is, being past fæling they haue no conscience at all) forbidding to marrie, and to

1.Tim.4.vers. 1.2.3.

abstaine

abſtaine from meats, which God hath created to be receiued with giuing of thanks, of them which beléeue and know the truth.

He ſaith alſo of theſe ſtifnecked aduerſaries:

2.Tim.3,13. πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες, καὶ πλανώμενοι. But the euill men and deceiuers (the word γόητες, ſignifieth ſuch as deceiue by ſubtill, iugling craftie meanes, which would conuey their matters, as it were by legerdemaine) now ſaith he, the euill men and deceiuers ſhall ware worſe and worſe, deceiuing, and being deceiued.

Likewiſe S. John liuely deſcribing that Antichriſt of Rome, by the beaſt aſcending out of

Apoc.13,11. the earth, among other things ſaith, that the beaſt did ſpeake as the dragon. The dragon is the diuell, as appéereth in the 12. chapter. How ſpeaketh the diuell? He doth ſo frame his ſpéech, that he calleth the certaintie, and truth of Gods

Gen.3,4.5. word into doubt: and by that occaſion would place his owne word in ſtead of Gods word.

After the ſame maner dealeth that beaſt the pope, in extenuating and defacing the ſacred authoritie of Gods moſt pure word, to eſtabliſh his owne abhominable decrées.

Hérupon being caried away headlong with a diueliſh ſpirit, he denieth the ſufficiencie of the holy ſcripture: derogateth from the truth of it: maketh no account of the authoritie which it hath: and taketh away as much as in him lieth, the publike & priuate vſe of the ſame from Gods people.

But héere peraduenture ſome man will think that

that we do slanderously report of the papists, while among other things we affirme that they derogate from the truth of the word. Wherunto we answer that in plaine words they dare not so say: but in deed, by a necessarie consequence, they declare their meaning herin. As if one having a traiterous hart dareth not openly oppose himselfe against the lawfull authoritie, gouernment, and person of the prince, yet as priuate occasion serueth, declare by his misliking of the lawes profitably established, and also by manifest outward signes sheweth his good wil towards the princes open enimies, he in so doing bewraieth himselfe in the meane time to faithfull and discrete subiects, what he is in deede. That which I say (God willing) I wil proue.

Wholsoeuer do affirme any thing contrarie to the word of God, derogate from the truth of the same. *Maior.*

But the papists do affirme many things contrarie to the word of God. Therefore they derogate from the truth of the same. *Minor, Conclusio.*

The *maior*, that is, the former proposition is manifest: for whatsoeuer is contrarie to truth, is false. Now then the papists affirming many things contrary to the word of God, and saying that they be true, must needes say that the word is false. Than the which what can be more diuelish? But you see it followeth by necessarie implication.

Concerning the *minor*, that is, the latter proposition of the syllogisme, I proue it thus: it might be proued sundry waies, but I will raise

it

it out of the present matter it selfe, which we haue in hand.

*Maior.* The scripture it selfe testifieth that it is sufficient. This hath béene sufficiently shewed before.

*Minor.* But the papists say it is not sufficient.

*Conclusio.* Therefore they affirme that which is cleane contrarie.

The latter proposition of this argument they themselues grant. It is an Ariome, or a grounded proposition of their religion. Hérupon they say, that those things which want in the scriptures, are to be supplied by the pope, and by generall Councels. Among the which, som of them do reckon transubstantiation: as Scotus, and Cuthbert Tonstall. Scotus saith thus: *De sacramentis tenendum est, sicut tenet sancta Romana ecclesia. Nam verba scripturæ possent saluari* (such is his barbarous Latin) *secundum intellectum facilem & veriorem.* Concerning the sacraments, we must hold, as the holy Roman church doth hold. For the words of the scripture might be salued by an easie, and a more true sense.

*Scot. in 4. Sent. dist. 11. quæst. 2.*

And Tonstall saith, that before the Councell of Lateran, which was ann. Dom. 1215. it was free for euery man to thinke what he would concerning transubstantiation, namely, whether there were any or none. Thus you see, how one of the principall points of popish religion, which (as they say) is necessarie to saluation, cannot be proued by the scriptures. Nay rather, as you haue heard, according to the more easie and true sense of the scriptures, there is no transubstantiation. Hére you see what great consent is a-

*Tonst. de Eucharist. lib. 1. pag. 46.*

mong

mong the papists. Some say it is to be proued by the scriptures: other some say it cannot be. But indéede a number of them in times past haue made smal reckoning of this matter, which appéereth in the generall Councell, which being begun at Ferara, was afterwards remoued to Florence, ann. Dom. 1439. where the Grecians after much ado subscribing to certaine false points, as the popes supremacie, and purgatorie, yet by no persuasions nor any meanes yéelding to transubstantiation, were notwithstanding receiued into the vnitie of the west Church. And Eugenius which was then pope, and there present, caused letters of vnion to be made: which he calleth *Sancta vnionis literas:* Letters of holy vnion. He also calleth this agréement, *Miram concordiam:* A maruellous concord. Also *Sacratissimam, optatissimam, & sanctissimam vnionem:* A most sacred, most to be wished for, and a most holy vnion. And yet all this while this grand article of theirs, for the deniall whereof they haue martyred so many saints of God, was quite and cleane left out. Which they ought not to haue done, if it were so necessarie a thing as they would haue it to be. Neither ought they to haue ioined handes of friendship with them, who would not yéeld vnto that, the deniall whereof had béene heresie. I named this place not long ago to an aduersarie, who promised me, that if I did shew it him, as before you haue heard it alledged, and that the Councell were appointed by the authoritie of the pope, and by him allowed of, that he would recant. But notwithstanding,

*Tom. 3. Concil. Sessione 25 & vltima Florentiæ pag. 474. 475. & 476. secundum impressionem Iohannis Quentel Coloniæ Agrippinæ.*

due promise being made hereof, out of the booke it selfe, he would not keepe promise. Such is the wilfull obstinacie of that sect.

But to go forward, as in this point they are contrarie to themselues, so are they in a great many more. The rehearsall whereof would at this time be tedious, and also hinder the vtterance of that, which more necessarily is at this time to be spoken. In the meane time, concerning these nouices, the popish priests, with whom, according to commandement, conference of late was had, alack, God knoweth, they be such as the Apostle speaketh of. They would be doctors of the law, and yet vnderstand not what they speake, neither whereof they affirme. ἐκτρέπεσθαι εἰς ματαιολογίαν. They haue turned vnto vaine iangling. For as they be maruellous ignorant, and careleste of the scriptures, and altogither ignorant of the fathers: so they do not vnderstand their owne writers. And truly, by good testimonie I can proue this, that in conferring with vs, which were appointed, they learned out of their popish authors, more than they knew before. And so bicause they would not be contrary to them, when they saw the very bookes themselues, that which they affirmed one day, they would deny another. Also when it was plainly shewed to them, by the bookes conferred togither, that their popish writers were contrarie one to another: as Thomas Aquinas, and Petrus Lombardus, beside others, and that in principall points of their doctrine: they would answer, that whatsoeuer they did write, their meaning

1.Tim.1,7.

verse 6.

meaning was good. For all did tend to the maintaining of the holy Church. Whereby I thinke, they ment thus: that if they did in *genere*, professe themselues members of the Catholike church, it was no matter what they spake or writ, yea, or did also: as appéereth manifestly by their most villainous and traiterous practises. But whatsoeuer they say or thinke, it is euident that the pope careth not at all, how contrarie they are among themselues, in any opinions whatsoeuer: so that they will be earnest maintainers of his papall pompe, dignitie and commoditie: being herein most like a principall pirate, or captaine théefe, who regardeth not how the théeues vnder him are affected one toward another, so that they consent togither in spoiling and robbing honest men, and after méete togither to diuide the spoile, and he hath among them a principall share. It appéereth therefore that these fellowes which are thus seduced, being of a péeuish, froward, and stubborne hart, haue no conscience at all, in performing their dutie towards God and their prince. If therefore they wil not repent, let them perish in their iniquitie. And he that is filthie (through the iust iudgement of God) let him be filthie still. And in the meane time let the precept of the Apostle be obeied: Reiect him that is an heretike, after once or twise admonition. Apoc. 22, 11.

And thus haue I béene bold somewhat to digresse, and yet not impertinently, for shewing that they did derogate from the truth of the word, in affirming things contrary thereunto, I

haue shewed also, that they are contrary to them selues. With what face therefore dare they require our consent with them, which are so contrary one to another?

Now furthermore will I proue that they derogate from the truth of Gods word.

*Maior.* Whosoeuer doth accuse of falsenes the originall tongs wherein the holy scripture is written, namely, the Hebrew, and the Greeke, denieth the absolute truth of the word.

*Minor.* But the papists do so. Therefore they deny the truth of the same.

The *minor* is granted of them with open mouth.

The *maior* is manifest. For the truth of things is dually declared to vs by speech or by writing. If therfore the words of the prophets, apostles, and euangelists be false in some places, there the truth is suppressed.

Now whereas they say, that the truth is to be sought in the vulgar translation, in this they bewray themselues. For who doth not see that it is faulty in a number of places?

Furthermore, in this point they do manifestly gainsay S. Augustine. *Lib. 2. de doct. Christ. cap. 11.* He writeth thus: Against vnknowen proper words, the knowledge of the tongs is a great remedie. And truly those that speake the latin tong, whom we haue now taken in hand to instruct, haue need of two other tongs, for the knowledge of the diuine scriptures, namely, the hebrew and the greeke. *Vt ad precedentia exemplaria recurratur, si quam dubitationē attulerit latinorum interpretum infinita varietas.*

*varietas.* That recourse may be had to the first originals or copies, if the infinite varietie of latin interpreters bring any doubt.

Now whereas beside they finde fault with the varietie of our translations, let them see Augustines iudgement herein, in the next chapter of the same booke. Where speaking of the same matter he saith: The which thing hath rather helped than hindered our understanding, if the readers be not negligent. *Nam nonnullas obscuriores sententias plurium codicum manifestauit inspectio.* For the reading of many bookes hath made many obscure places plaine. Then he declareth it by examples. cap.12.

But whereas they complaine of our varietie of expositions, let them heare him againe. That (saith he) which to exercise the minds of the faithfull, is set downe obscurely in the holie scriptures, is to be wel thought of, *si multis modis non tamen insipienter exponatur.* If it be expounded many waies, yet not for all that vndiscreetly: namely, it must not be against the analogie, proportion, or rule of faith. And therefore he saith in another place: It is profitable, that out of the obscurities of the diuine scriptures, which God would haue to be for our exercise sake, many senses should be gathered, *quæ tamen omnes sanæ fidei, doctrinæque concordent.* Which all notwithstanding may agree with sound faith and doctrine. *Hæc ille.* For example: Saint John saith: There is no feare in loue, but perfect loue casteth out feare: it hath diuers expositions. Some vnderstand it of the loue which shall be in the Lib.3.contra Maximinum Arrianorum Episcopum. cap.22. Epist.59. 1 Ioh.4.18.

king-

kingdome of heauen, where there shall be no feare. Other, of the loue wherewith God loueth vs. So that when by faith we know that God loueth vs, we cast aside feare. And some other of the loue wherewith we loue God, which casteth out feare: namely, seruile, but not sonnely feare. Which all include godly sense: and therefore to be accepted of. By this one we may vnderstand all of the like. And thus we see, that such varietie doth nothing derogate from the veritie.

But how the papisticall expositions agree with this rule of S. Augustine, their corrupt doctrine doth declare. Nay, if triall be made by the very vulgar translation, whereof they make so great account, they shal most easily be conuinced of falshood. But cardinall Cusane wisely prouideth a remedie against this inconuenience. He writeth a booke intituled, *de authoritate ecclesiæ, & Conc. supra, & contra scripturas.* That is, of the authoritie of the church aboue, and against the scriptures. *Ex vnguibus leonem:* by the very title you may some gather what good stuffe is contained in the booke. Thus he saith: *Non est mirum si praxis ecclesiæ vno tempore interpretatur scripturam vno modo, & alio tempore, alio modo. Nam intellectus currit cum praxi. Intellectus enim qui cum praxi concurrit, est spiritus viuificans. Sequuntur ergo scripturæ ecclesiam, & non è conuerso.* That is, It is no marueil if the practise of the church do interpret the scripture one time one way, & another time, another way. For the vnderstanding runneth with the practise. For the sense that doth concur with

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the practise is the quickening spirit. Wherefore the scriptures follow the church, and not contrariwise: namely, the church doth not follow the scriptures. If this be not blasphemie, I cannot tell what is. The like blasphemie doth Albert Pighius vtter: *Apostoli quædam conscripserunt, non vt scripta illa præessent fidei nostræ, sed potius vt subessent.* The apostles (saith he) writ certaine things, not that those writings should rule ouer our faith, but rather that they should be vnder it. *Pighius Hierarch. lib. 1. cap. 2.*

And abbot Panormitan saith: *Papa potest dispensare contra nouum testamentum.* The pope may dispence against the new testament. And it is written in a certaine booke of theirs: *Papa potest dispensare de omnibus præceptis veteris & noui testamenti.* The pope may dispence with al the precepts of the old & new testament. *Panormitanus Extra. de diuortijs.* *Summa Angelica in dictione Papa.*

If these things were so, then might we say as Hilarius said against the Arrians. *Fides ergo temporum magis est quam euangeliorum.* Our faith then rather dependeth vpon the times, than vpon the gospell. How much more truly, and like a faithful father writeth Origen. *Sicut omne aurum, quodcunque fuerit extra templum, non est sanctificatum: sic omnes sensus qui fuerit extra diuinam scripturam, quamuis admirabilis videatur quibusdam, non est sanctus: quia non continetur in sensu scripturæ.* As all the gold, whatsoeuer shall be out of the temple, is vnhallowed: so euery sense which shal be without the diuine scripture is not holy: bicause it is not contained in the sense of the scripture. *Hilarius contra Arrianos.* *Orig. in Matt. hom. 25.*

But this intollerable blasphemie of the aduersaries of Gods truth, is to be repelled, *non verbis,*

*verbis, sed verberibus*: not with the wordes of priuate men, but with the swordes of Christian princes.

Now to go forward, it appéreth euidently how much authority they attribute to the sacred scriptures. Namely, so much as the church will afford it. But what church, I pray you? Forsooth the Romish church. Why, now then the matter is dispatched: all is at an end. We nede no further inquisition. And so this is to make the shéepe aboue the shepheard. The shéepe must not be ruled by the voice of the shepheard, but the shepheard must be ruled by the voice of the shéep. The stewards gouernment must be aboue his lords and maisters commandement. The ambassadors authoritie aboue his princes mandate. The iudge or iustices prerogatiue, aboue the established profitable lawes of the realme. The credit of the witnes must be aboue the truth of the cause: and this is to turne all topsie turuy.

But I maruell, that they being destitute of the force of reasons, do fly vnto Augustine their grand and grieuous aduersarie, most fowly and fondly abusing a notable sentence of his: *Ego vero euangelio non crederem, nisi me catholicæ ecclesiæ commoueret authoritas*. They interpret it thus: I would not beléeue the gospell, except the authoritie of the catholik church did moue me. Why? who knoweth not that there is a double authoritie? superior and inferior. As the authoritie of the Lord, and the stewards. The stewards authoritie depending vpon his lord is great in the

*Lib. contra Epist. Manichæi, quam vocant fundamenti, cap. 5. tom. 6.*

houshold

houshold so long as he gouerneth and commaundeth according to his masters direction, and he which in that case will not obey him, is a disordered seruant, and worthy for his disobedience to be remoued: but if the steward following his own fansy, swarue from that superior direction, he is not onely not to be obeied of the seruants, but also deserueth both to be punished and displaced. Euen so it fareth in the church of God. The supreme authoritie of the maiestie of almightie God, expressed in his holy word, is of all his faithfull seruants, with al most humble, hartie, and reuerent obedience to be imbraced and obeied. Against the which, if it were possible that an Angell from heauen should prescribe any thing, he were not to be harkened vnto, much lesse any mortall man.

But I say, that either they are ignorant of Augustines phrase, or they wilfully dissemble it. He vseth one tense for another: the preterimperfect tense, for the preterpluperfect tense, which is his vsuall maner. As appeareth in his Confessions, where seuen or eight times together he speaketh so: which heere were tw tedious to rehearse: and therefore I referre you to the places themselues. The like phrase he doth vse in his second booke against Iulian. (*,*) In the which, as in the first also, he gathereth together diuers authorities of the ancient godly learned fathers, as Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Ambrosius, Innocentius, Gregorius, Basilius magnus, Ioannes Cõstantinopolitanus Episcopus, Hieronimus. All

*Lib. conf. 2. ca. 8. & 9.*

This vnto the same marke again, I added to that which I spake, because since that time, I was in the same place

spoken against for vsing manie testimonies out of the doctors.

which were catholike bishops, except Hierom, who was *presbyter*: to whom in sundry places he attributeth most reuerend titles: and making a rehearsall of them altogither, almost in the end of the second booke, pag. 986, he calleth them holy, blessed, and most excellent famous teachers and handlers of the diuine scriptures. And so he doth in speaking seuerally of euery one beside: with whole authorities he filleth the two first bookes. And then he saith in his conclusion: *Proposuimus hîc authoritatis molem sanctorum, qui episcopi ante nos, non solum sermone, cùm hîc viuerent, verum etiam scriptis quæ posteritati relinquerent, fidem catholicam strenuè defenderunt, vt vestra argumenta confringerent.* We haue set forth heere an heap of authorities of holy men, which being bishops before vs, while they liued heere, haue valiantly defended the catholike faith, not onely by words, but also in their writings, which they might leaue to their posteritie, that therewith they might ouerthrow your arguments.

I would the like reuerence were now vsed: but this is the iniquitie of our time.

While Augustine filled two whole bookes with these authorities, he spake some thing I thinke, and that to great purpose, against the aduersaries then.

Wherefore, I take them to be ouer-curious and vnaduised now, which cannot abide the aduersaries of our time, to be vanquished by the same meanes.

*Lib 1. contra Iulianum, cap. 3.*

Truly, herin I may iustly accuse them, euen as Augustine did Iulian the Pelagian, whom he sheweth through vnaduised wresting of the fathers to his purpose, to further the heresie of the

the Manichées, whom in outward shew, they did vtterly deny. Euen so may I say, that they, which now make light account of the fathers, specially in principall matters, when they are truly alledged in matters of controuersie, thereby giue great aduantage to the false cause of the aduersarie. (***) Now after many authorities gathered out of the sound catholik doctors, which were before him, among diuers authorities which he gathereth out of Cyprian (whom he calleth *Doctorem praclarissimum, & testem gloriosissimum*, most famous doctor, and most glorious witnes) he alledgeth this one out of his epistle *De mortalitate*: first he confuteth Iulian the Pelagian with the testimony of Cyprian, who affirmeth, that euery faithfull Christian whatsoeuer, is assaulted & moued with manifold temptations of sin, declaring it in particulars. Then he saith thus: (in the which sentence he declareth a manifest difference betwéen the sinnes of the faithfull and the vnfaithful) God forbid, that we should iudge holy Cyprian to haue béene couetous, bicause he had conflict with couetousnes: or wrathfull, bicause with wrath: or ambitious, bicause he was tempted with ambitiõ, &c. and so rehearseth other vices particularly. Then he addeth this reason: *Imo vero ideo nihil horum erat, quia his malis motibus, partim de origine, partim de consuetudine venientibus fortiter resistebat, non acquiescens esse quod eum esse cogebant.* That is, Yea, therefore was he none of these, bicause he did valiantly withstand these euill motions, partly comming by originall infection, and part-

*Aug. contra Iulianum, lib. 2, pag. 980.*

ly by custome: not yelding to that, which they would haue inforced him to haue beene. Now english this preterimperfect tense of the indicatiue mode, *cogebant*, as vsually it is, (namely, they did inforce him to be) then you fall into a great absurditie: you make Augustine contrarie to himself. For you must then say, that Cyprian was ouercome of sinne: which is cleane contrarie to his assertion. I haue explaned this sentence somwhat at large, that Augustines phrase might be the more manifest. Now then, the sense of the forenamed sentence abused by the aduersaries is this: I truly in times past when first I departed from you Manichées (for he was infected with that heresie many yeres before his conuersion) was such an one, that I would not haue beleeued the gospell, except the authority of the catholike church had moued me. But now, after that he was throughly conuerted, and setled in true religion, his determinate and continuall iudgement was, that all Christians sayings and doings are to be measured and ruled by the onely truth of Gods word. Which appeareth most manifestly in the same book, where speaking of the Manichées, he saith thus: *Apud uos autem, sola personat veritatis pollicitatio, qua quidem sic tam manifesta monstratur, vt in dubium venire non possit, praponenda est omnibus illis rebus, quibus in catholica teneor.* Among you, there soundeth the onely promise of truth, which, if it appeare so manifest, that it cannot come into doubt, is to be preferred before all those things by the which I am holden in the catholike church.

*Lib. contra Epist. Manichei quam vocant fundamenti, cap. 4. tom. 6.*

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What were those things? He setteth them downe: *Consensio populorum atq; gentium, authoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata, successio perpetua episcoporum, & tandem ipsum catholicæ nomen.* The consent of people and nations, the authoritie begun with miracles, nourished with hope, increased with charitie, confirmed with antiquitie, the continuall succession of bishops, and last of all the name it selfe of the catholike church. What? say the aduersaries: you haue brought a notable place for vs, and against your selues. Do not we shew the perpetuall succession of bishops? And do not we retaine the name of Catholikes? And doth not all the rest belong to vs? Soft sirs: you make a little to much haste: let vs go with you. You are glad when you spy neuer so little aduantage, and that onely in outward appearance of words.

You haue succession indeede, but such an one as this is, when after that honest matrons haue many yeares inhabited a certaine house in due order, good name and fame: then stinking strumpets, and common filthy harlots succeede them, and continue in the same. Such indeede is the succession of the latter bishops of Rome, being compared with the godly learned bishops of Rome in the primitiue church. And truly that antichrist of Rome, is called in the Reuelation the great whore, which did corrupt the earth with hir fornication, and did shed the blood of Gods seruants. Your succession therefore is in place onely, and not in sinceritie of truth, and integritie of life. You shrowd your selues also vn-

Apoc. 19. 2.

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der the name of the catholike church: but euen as the Donatists did in S. Augustines time, who said that they onely did belong to the church, when they were indeede ranke and seditious heretikes: whom S. Augustine throughly confuteth and confoundeth, as you may see in diuers bookes of his seuenth Tome, and in diuers of his Epistles. In this point also you are like to the false prophets in the time of Jeremy, who cried:

Jerem. 7, 4. The temple of the Lord, the temple of the Lord: this is the temple of the Lord: and yet in the meane time they were most abhominable idolaters.

Concerning the consent of all nations, you neuer had it. For all the Greeke church, within these 180. yeres, and lesse, was separate from the popes power: and other nations beside, as is apparant in histories. And as for your supreme

2. Thes. 2, 9. authoritie, it was not confirmed by miracles, but by murder: not by true miracles, but by false, lying, and diuelish miracles: not nourished by godly hope of heauenly reward, but by ambitious hope of worldly pompe and riches: not increased by Christian charitie, but inlarged by more than tyrannicall crueltie: not confirmed by the sound originall antiquitie, but many yeres togither craftily maintained with deceitfull iniquitie.

But now, whereas in respect of these forenamed matters, you challenge vnto your selues the name of onely true catholikes, I will proue you by the expresse words of Augustine to be nothing lesse. And here I call you backe to the diligent

gent consideration of that most notable place alledged before out of the same booke, the fourth chapter, with the which we will hold your noses to the grindstone. *Veritas præponenda est omnibus illis rebus, quibus in catholica teneor.* The truth is to be preferred before all those things, by the which I am holden in the catholike church. But you papists care not for the truth, but by all meanes do repelle it, and resist it. Therefore notwithstanding your antiquitie, succession, and the name of catholikes, you do not belong to the true church. For (as you haue heard) these things seuered from the truth, are nothing. *Maior.* *Minor.* *Conclusio.*

Besides this, I wil shew out of the same writer by another manifest argument, that the Romish church is not the true church.

Whosoeuer haue not the catholike faith, do not belong to the catholike church. *Maior.*

But the papists haue not the catholike faith. *Ergo* they do not belong to the catholike church. *Minor.* *Conclusio.*

The *maior* of this argument is so manifest, that it néedeth no prowfe.

Now the *minor* shall be prowed out of Augustine, thus: *Nostra fides, hoc est catholica fides, iustos ab iniustis, non operum, sed ipsa fidei lege discernit: quia iustus ex fide viuit.* Our faith, that is to say, the catholike faith doth discerne betwéene the iust and the vniust, not by the law of workes, but of faith it selfe: bicause the iust man liueth by faith. *Lib. 3. contra Epist. Pelag. cap. 5. tom. 7.* *Maior.*

But the papists do not so discerne, but in respect of workes also. *Ergo* they haue not the catholike faith. *Minor.* *Conclusio.*

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At this sentence the papists startle. And therfore in their booke, which is called *Index expurgatorius*, gathered and confirmed in the councell of Trent, wherein they qualifie, expound and put out of the late godly writers, those things, which they haue noted, gathered and obserued out of the ancient fathers contrary to their doctrine: yea, and somtime they censure the fathers themselues also, and make them speake what they lust.

This booke was kept secret among themselues of long time. But now of late by Gods prouidence, through the industrie of a learned man, it is come to light. In the which, all men that haue any spark of desire to know the truth, and is of any iudgement at all, may see their horrible impudency, and detestable sacrilege. There they qualifie the forenamed sentence thus: *Loquitur de fide catholica,* ponendo eam operibus sine fide factis.* He speaketh (say they) of the catholike faith, comparing it with works done without faith. Whereby (as I gather) they meane thus: that works alone do not iustifie: but works ioined with faith do iointly iustifie.

* *Ponendo*, for *comparando*, is somewhat an hard phrase: but otherwise it hath no sense.

But to see the falshood of this exposition, I pray thee (good reader) take the pain, if thou haue Augustines works, or the seuenth Tome thereof, read the whole fift chapter of the said booke. And there thou shalt see, that he comparing the faithfull man and the vnfaithful togither, sheweth, that notwithstanding the vnfaithfull do somtimes far more excellent outward works in the sight of the world (a great number whereof, he

he doth there particularly expresse) than some faithfull man do, yet he shall be damned, bicause he had no faith, & the other shall be saued. Why saith he? *Nisi propter fidem.* But bicause of his faith. But read through, and thou shalt see, how that notwithstanding faith cannot be without good works, yet the whole force of iustification consisteth in faith onely. For although faith in iustifieng cannot be alone (for it is alwaies accompanied with loue and other good works) yet for all that, faith onely doth iustifie: and that, not at the beginning onely when a man is first conuerted, but euen through the whole course, euen to the very last end of a Christian mans life. Wherein he saith euen the very same, that the blessed Apostle doth. We (saith he) know Galat.2,16. that a man is not iustified by the works of the law, but by the faith of Iesus Christ: euen we, I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the works of the law, bicause that by the works of the law no flesh shall be iustified.

That this is ment of iustification, through the whole life of a Christian, he declareth after, saying: Thus I liue yet, not I now, but Gal.2.20 21. Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the sonne of God, who hath loued me, and giuen himselfe for me. I do not abrogate the grace of God: for if righteousnes be by the law, then Christ died without a cause. What can be more plaine?

Thus S. Paul doth acknowledge himselfe to be iustified all the whole time of his life: and

euen so I beseech almightie God grant vs continually to be iustified to the end of our life.

These things thus truely and sufficiently answered to the argument of the aduersaries, falsely framed out of the authoritie of Saint Augustine, let them see what by any meanes they can gaine in urging this sentence: *Non crederem euangelio, nisi me commoueret ecclesiæ authoritas.*

But now let them heare S. Augustine himselfe, most clerly declaring his owne meaning.

The testimonies touching this matter contained in his whole workes, are infinite. Among the which, I will alledge these.

*De Trinitate, lib. 3. cap. 11.* *Extat authoritas diuinarum scripturarum, vnde mens nostra deuiare non debet.* The authoritie of the diuine scriptures is extant, from the which our mind may not swarue.

*Lib de vtilitate credendi, cap 7.* Againe: *Non metuendum est, ne verus Dei cultus nullo proprio robore innixus, ab eis quos fulcire debeat, fulciendus esse videatur.* We need not to feare that the word of God, hauing no strength of it selfe, must be vpholden of them whom it ought to vphold. Yet notwithstanding Syluester Prierias maister of the popes pallace, was not ashamed nor afraid to write thus: *A doctrina Romanæ ecclesiæ & Romani pontificis, sacra scriptura robur, & authoritatem trahit.* The holy scripture taketh strength and authoritie from the church of Rome, and the bishop of Rome. But what dare not these fellowes vtter against the maiestie of God, and his word?

But let vs go forward in hearing Augustine.

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In another place he affirmeth, that God hath giuen so excellent authoritie to the holy scripture throughout the whole world, that he will not be beléeued nor sought for any otherwise than by it. *Lib.6.confes. cap.5.*

Likewise he saith: Christ first by his prophets, then by himselfe, afterwards by his apostles, hauing spoken so much as he iudged to be sufficient, did also ordain the scripture, which is called canonicall, being of most high and excellent authoritie, to the which we giue credit concerning those things, of the which it is not conuenient for vs to be ignorant: and to the knowledge whereof we cannot attaine of our selues. To the which, how great credit he will haue to be giuen, sée in another place of his. *De ciuitate Dei, lib.11. cap.3.*

Whatsoeuer Christ would haue vs to read of his sayings and doings, that he committed to his disciples, as to his owne hands. This consort of vnitie, and ministerie of members, concording in diuers offices vnder one head, whosoeuer shall vnderstand, he will none otherwise accept of that, which he shall read in the gospell, declared by the disciples of Christ, than if he had séene the hand it selfe of Christ which belonged to his owne body, writing the same. *Lib.1.de consensu Euangel. cap.vltimo.*

The like also he vttereth writing vpon Saint Johns Gospell: Let vs so harken to the gospell, as if the Lord were present himselfe. And a litle after: Nor let vs say, O happy were they which might sée him. For many of them which sawe him, slew him: and many are among vs, which haue not séene and beléeued. For that which being pretious was vttered out of the mouth of *Tract. in Ioan.30.*

the Lord, is both written for vs, and preserued for vs, and also shall be rehearsed to our posteritie, euen vnto the worlds end. *Sursum est Dominus, sed hic etiam est veritas Dominus. Corpus enim Domini in quo resurrexit, vno loco esse potest, veritas autem eius vbiq; diffusa est.* The Lord is aboue, but the Lord being the truth is heere also. For the body of the Lord, in the which he did rise againe, can be but in one place, but his truth is dispersed euery where. Whereby this good father declareth most manifestly, that notwithstanding our Sauiour Christ in body is absent, yet notwithstanding, in power, efficacie, and truth he is alwaies present with his church.

These sayings be so pretious and effectuall, that I cannot let them passe.

Now by your patience, I will speake this by the way. Some are so precise, that in sermons they will not haue the fathers alledged. But I pray thee, is not the fathers inuention, iudgement, and discretion as good, and better than thine? I meane in principall matters, whereof they haue written soundly.

But some great learned godly men of late time, haue not vsed, nor do vse so to do. And I tell thee againe, that many other learned godly men haue done, and do so. But indeed this requireth greater labour and diligence, and therefore I thinke some do not vse it, but refraine from it.

But I am wont to bring three principall reasons, wherefore we do alledge them.

1 First, they haue troden the path before vs in the principal points of Christian religion: wher-

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in they haue eased vs of a great deale of labour. Yea the best learned late godly writers haue found great helpe thereby, as appeareth in their principall writings.

Secondly, it is a most comfortable thing, in 2
perusing, & vsing them, to see the godly consent betweene them and vs in these cheefe matters.

Thirdly, hereby we beate the aduersaries 3
with their owne weapons. Now, they which will not beleeue thee, peraduenture will giue place to the fathers: or else at the least they shall bewray their owne impudencie and peruersnes.

Indeede I grant, and haue proued before, that the scripture alone is sufficient for the confirmation of our faith. But a certaine necessitie inforceth vs to vse the old writers.

For whereas the aduersaries being caried away with their frowardnes, prefer the authoritie of men (as you haue heard) before the authoritie of God: we in the meane time being much moued with the indignitie of the thing, and with all our force resting vpon the holy scripture (and that according to the counsell of the catholike fathers themselues) do vnfold the fathers bookes. The which while we do, we find the aduersaries deceiuers and liers: partly, while they do not vnderstand them: partly, while they do mangle and peruert them, as the Maker of the sentences doth handle S. Augustine, as I haue noted in diuers places: partly, while they draw the words of the author into a contrary sense: and partly, while they obtrude counterfet things, vnder the names of the fathers.

thers. Now in reading the writings of the aduersaries thẽselues, we obserue this: that whereas out of the Doctors they might gather golde, they had rather rake vp their dong: being in this, like to a filthie swine, who when he might go into a garden, had rather ly wallowing vpon a dong hill.

For these causes which I haue rendred, we do read and alledge the doctors: and chiefly S. Augustine, whom master Caluin calleth *solum doctorem*, the onely doctor: bicause that among the rest, as he wrote most, so he wrote with greatest dexteritie, being in the principal points of religion most sound, pithy, and profound. Who biddeth vs to beleeue him and all other, no further than they can proue their assertions by the scripture. And thus I pray you take in good part this digression, which the circumstances of this present time considered, is not vnnecessarie.

*Epist.* 111. & 112.

This defence made, let vs go somwhat further into this ancient father, and with the forcible weight of his authoritie, let vs beate downe as with a strong hammer, the lying aduersaries stubborne impudencie.

Let vs now then heare Augustine againe, most constantly and confidently affirming the authoritie of the holy scripture.

In his booke *De vnitate ecclesiæ*, he writeth thus: The which, if it were not of most great waight against the aduersaries, I would not alledge it. And that which he speaketh of the scripture, he proueth by the scripture: and namely against

againſt the Donatiſts, who as I haue declared before, would haue their church to be the onely church, euen as the papiſts would haue theirs now. It is therefore moſt fit for our purpoſe.

I haue (ſaith he) the moſt manifeſt voice of my paſtor, cõmending to me, & without al doubt erpreſſing the church: I will impute it to mine owne ſelfe, if through the words of men I will be ſeduced, and wander from his flocke, which is the church it ſelfe: eſpecially, ſeeing he hath admoniſhed me, ſaying: The ſheepe which are mine heare my voice, and follow me. Behold his moſt cleere and manifeſt voice which was vttered to the hearers. He that followeth not him, how dareth he call himſelfe his ſheepe? Let no man ſay to me: O, what ſaid Donatus? Or what ſaid Parmenianus, or Pontius, or any of them? Bicauſe we muſt not conſent to the catholike biſhops themſelues, if at any time they be ſo deceiued, that they affirme any thing againſt the canonicall ſcriptures of God. But vnto them, which keeping the bond of charitie and vnitie, do fall into this inconuenience, that ſhall happen which the Apoſtle ſaith: And if any man be otherwiſe minded, that alſo ſhall God reueale to you. But now theſe diuine words concerning the vniuerſall church, are ſo manifeſt, that none can barke againſt them, but peruerſe froward heretikes, which are caried away with blind furor, or madnes. But we haue declared, that the church, which was foretold in the word of God hir ſpouſe, whether by the lawe and prophets, and pſalmes, or by his owne mouth, ſhould be-

*Lib. de vnitate eccleſia, contra Donatiſt. cap. 10. num. 7.*

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gin at Ierusalem, and should reach to the end of the world. Thus much saith Augustine, and let it be noted diligently, and applied aptly.

To this adde that which he writeth to Ierom. Wherein he attributeth all maner of honor and reuerence to the onely canonicall scriptures, not doubting in any point of the truth of them. Then saith he: *Epist. 19. ad Hieronymum.* *Acsi aliquid offendero in eis literis, quod videatur contrarium veritati, nihil aliud quàm vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse non ambigam.* And if I shall finde in those writings any thing that seemeth contrarie to the truth, I will doubt nothing else, but that either the booke is faulty, or that the interpreter did not understand that which was spoken: or that I did not understand the place. Then he saith, that concerning all other writers, how holy or learned soeuer they be, he will not beleeue them otherwise, than so far as they can bring proofe for their assertions out of the same canonicall scriptures.

And therefore whereas in a certaine place Cresconius a Donatist doth wrongfully wrythe a saying of Cyprian to his owne purpose, Augustine declaring that Cyprian by no meanes was of their iudgement, answereth thus: *Contra Cresc. grammaticum lib. 2. cap. 32.* *Ego huius epistolæ authoritate non teneor, &c.* I am not tied to the authoritie of this epistle, bicause I do not account of Cyprians writings as canonicall, but I iudge them by the canonicall: and that which in them agreeth with the authoritie of the diuine scriptures, I receiue it with his praise, but

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that which agréeth not with the same, by his leaue, I refuse it. But read that which goeth before and immediately followeth. It is not possible to speake more plainly. He also giueth the same rule concerning himselfe. For after he hath spoken after the like maner, he addeth: *Talis ego sum in scriptis aliorum, tales volo esse lectores meorum.* Such an one am I in other mens writings: and such would I haue other to be in reading my writings. What can be spoken more vprightly and sincerely? Who would not vnfolde such a worthy fathers writings? The Epistle following containeth the like matter. Epist. 111. Epist. 112.

Now, how much he attributeth to generall councels, it appéareth, as in many places, so most plainly in that which he saith to Ariminus an Arrian bishop. *Nec ego Niceanum, nec tu debes Ariminense, tanquam præiudicaturus proferre concilium: nec ego huius authoritate, nec tu illius detineris: scripturarũ authoritatibus, non quorumq; propriis, sed vtriſq; communibus testibus, res cum re, causa cum causa, ratio cum ratione concertet.* Neither ought I, by way of preiudice to alledge the councell of Nice against thée, nor thou that which was holden at Ariminum against me. For neither am I bound to the authoritie of this, nor thou of that. Let vs deale by the authoritie of the scriptures, which are not peculiar to any, but cõmon witnesses to both, and so let matter with matter, cause with cause, & reason contend with reason. Lib. 3. contra Maximinum hæreticum Arrianorum episcop. cap. 14.

And to conclude he saith brefly, but effectually in another place: *Solis canonicis debeo sine vlla recusatione consensum.* I owe my consent to the De natura & gratia contra Pelag. cap. 63.

onely canonicall ſcriptures.

This thing is ſo manifeſtly true, that one of their owne ſchole-writers Gerſon, inforced by his owne conſcience, did ſay: We ought rather to beléeue any teacher armed with the canonical ſcriptures, than the popes determination. And againe: More credit is to be giuen to a man that is ſingularly learned in the ſcripture, bringing forth catholike authoritie, than to the generall councell.

And Panormitan *In cap. ſignificaſti:* A ſimple lay man bringing forth the ſcriptures, is to be beléeued rather than an whole councell.

And thus haue I hitherto declared the moſt high and excellent authoritie of Gods ſacred ſcriptures, againſt the bold blaſphemie of the antichriſtian aduerſaries, moſt impudently defacing the ſame. Wherein I haue the longer tarried, becauſe it is the foundation of all. And becauſe
*Lib. 1. de doctr. Chriſt. cap. 37.* as S. Auguſtine ſaith: *Titubabit autem fides, ſi diuinarum ſcripturarum vacillat authoritas.* Our faith will be wauering, if the authoritie of the diuine ſcriptures be ſhaken.

Now laſt of all, whereas they forbid the publike vſe of Gods word, they withſtand God himſelfe, ſpeaking in his word, and alſo are contrary to all the good old fathers.

Deut. 4, 1. Moſes ſaid vnto all the people: Now harken O Iſrael, vnto the ordinances, and to the lawes which I teach you to do.

Deut. 6, verſ. 6. 7. 8. 9. He ſaid alſo: Theſe words which I command thee this day, ſhall be in thine hart, and thou ſhalt rehearſe them continually to thy children:

dren: and shalt talke of them, when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp: And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betweene thine eies: also thou shalt write them vpon the posts of thine house, and thy gates.

Heere, the pope maketh himselfe wiser and warier than God himselfe. View that blasphemous preface prefixed before the translation of the new testament made at Rhemes, how there by all meanes they withdraw the people from this straight, and most necessarie commandement of almightie God.

The Lord Iesus biddeth vs to search the scriptures. And the Apostle saith: Let the word of Christ dwell in you plentiously, in all wisdome. Upon the which place Chrysostome writing saith: Harken I pray you, all ye that be secular or lay men, how the apostle biddeth you to reade the scriptures also, & that not negligently, but with great diligence. Prepare you bibles, which are the medicine of your soules: at the least wise read the new testament, the Gospels, the Acts of the apostles, the Epistles, which are continuall and diligent teachers. *Nam hoc demum malorum omnium causa est, quòd scripturæ ignorantur.* For this in the end is the cause of al mischeefe, because the scriptures be not knowen. But read his third sermon *De Lazaro:* there he handleth this matter at large, answering to all obiections, that may be made to the contrarie, exhorting all men whatsoeuer, to the continuall and diligent rea-

Iohn. 5, 39.

Colos. 3, 16.

ding of the ſcriptures. I would ſome man hauing leiſure, would tranſlate it into engliſh, that all men might ſée how ancient Chryſoſtome is contrarie to the péeuiſh papiſts. But ſée now in the meane time the foliſh froward impudencie of the aduerſaries, vttered in their forenamed preface. Theſe be their owne words that follow: It is more requiſite (ſay they) for a catholike man in theſe daies, when our aduerſaries be induſtrious to impeach our beléefe, to be skilfull in ſcriptures, than at other times, when the church had no ſuch aduerſaries. Thus ſay they. But let thē in the mean time tel vs, whē the church euer was without great aduerſaries. Then it followeth in the ſaid preface: To this ſenſe ſaid Chryſoſtom diuers things, not as a teacher in ſchoole, making exact and generall rules, to be obſerued in all places and times, but as a pulpit man, agréeably to that audience, and his peoples default: not making therfore (as ſom peruerſly gather of his words) a thing abſolutely nédfull for euery powre artificer, to read or ſtudie ſcriptures. Thus much ſay they. But what kind of doctrine is this, when they affirme, that one may teach one way in the ſchoole, and another way contrary to the ſame in the pulpit? But read Chryſoſtoms homilie before mentioned, and you ſhall ſée euidently, that he ſetteth downe a certain generall rule, to be obſerued of all men, at al times and places conuenient, euen to the worlds end.

Read alſo S. Auguſtines third epiſtle: where among other things, he ſaith thus: *Sacra ſcriptura omnes ad ſe inuitat, humili ſermone, quos non ſo-*

*lum*

*lum manifesta pascat, sed etiam secreta exerceat veritate, hoc in promptis, quod in reconditis habens.* The holy scripture alloureth all vnto it, with an humble kind of speech, whom it doth not onely feede with manifest, but also doth exercise with secret truth, hauing that in plaine places, which otherwise it hath in hard places. Then it followeth immediately: *Sed ne aperta fastidirentur, eadem rursus operta desiderantur, desiderata quodammodo renouantur, renouata suauiter intimantur. His salubriter & praua corriguntur, & parua nutriuntur, & magna oblectantur ingenia.* But least that plain things should be despised, the same againe being couered or hid, are desired, being desired, they are after a sort renewed: being renewed, are sweetely intimated, or inwardly printed in the mind. With these the froward are corrected, the small are nourished, and the great wits are delighted.

Thus we see how the holy Ghost hath magnifically and wholsomly (as S. Augustine saith) framed and tempered the holy scriptures to the capacitie of all. *Lib. 2. de doctr. Christ. cap. 6.*

There is in them milke, and there is sound meate. What is milke? what is sound meate? Saith Peter Martyr that great learned man: *Eadem doctrina pinguius, crassiúsq́, proposita, lactis rationem habet: subtilius verò discussa, solidus cibus appellari potest.* One and the selfesame doctrine being handled after a plaine and a homely maner, namely, to the capacitie of the rude or ignorant, is compared to milke: but being discussed subtilly and profoundly, may be called sound or strong meate. And that is it which S. Augustine

speaketh of the scripture: *Hoc in promptis, quod in reconditis habet.* It hath that in plaine places, which it hath in hard places.

Therefore, let vs Christians of all sorts, haue our wholsome foode, whereby we may be nourished to eternall saluation.

In the meane time, let the aduersaries brag of their antiquitie, vniuersalitie, consent, and continuance. Wherin they vtter most impudent lies, as doth appeare by those things which haue beene spoken.

Concerning their antiquitie, Mahumetisme is equall with it: for the popes supremacie, and Mahumets sect began both about one time (as is to be seene in the histories) and that was somwhat more than 600. yeares after Christ. And transubstantiation another principall piller of their church, had (as before you haue heard) but a late beginning. But if they will needes haue it to be old: we grant that it is so old, that withall it is rotten: and so rotten, that it stinketh horribly. Away with it therefore as a stinke-hole of all iniquitie.

As for their vniuersalitie, it hath beene shewed before, that within these 180. yeares and lesse, the Grecians neuer yelded to the popes supremacie, nor to other points of their doctrine: But to transubstantiation neuer at all. Other countries beside euen to this day neuer receiued the same.

Now for their consent, you haue heard how great it is. They agree as iust as Iermans lips: their consent is as great, as is in blinde Harries harpe,

harpe, when the strings be cleane out of tune: Then he toke his harpe in his hand, and twang quoth his string a. I pray you beare with me for vsing such homely similitudes. For these rude speeches are good inough for such a rude, rustie religion.

Last of all concerning their continuance, Mahumetisme may go cheeke by ioule with them. For as it began with theirs, so it holdeth out hitherto also. And stubborne Iudaisme goeth a great way before them. But the diuels continuance is longest of all.

But now to conclude, let vs dismisse these professed enimies of Iesus Christ, and let vs in vsing daily prayers, with all humilitie of minde and dutifull reuerence, faithfully imbrace, and diligently follow the most true holy word of almighty God.

Which if we do, we shall feele the fruit of Gods promise, saying: To him wil I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.

In the meane time, notwithstanding all the craftie and cruell assaults of Sathan and his seruants, let vs not be discouraged, for the word of the Lord, which is most sufficiently in all points expressed in writing for our learning, that we through patience, and comfort of the same might haue sure and stedfast hope, shall continually haue that effectuall and prosperous successe, which his glorious maiestie hath appointed: according to that which is written: My thoughts are not your thoughts, neither are your waies my Isai. 55. vers. 8. 9. 10. 11.

my waies, saith the Lord. For as the heauens are higher than the earth, so are my waies higher than your waies, and my thoughts aboue your thoughts. Surely as the raine commeth downe, and the snowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth: So shall my word be that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

Now I beseech almightie God, for his infinite mercies sake, that it may alway prosper among vs, to the glorie of God, and our euerlasting comfort. Amen. And thus much for the former part.

*The second part.*

NOw by the helpe of Christ let vs come to the second part, wherein the finall cause of Christs words is expressed. Namely, (saith our Sauiour) that in me ye might haue peace. Vnder this word, Peace, the Hebrewes comprehend all maner of felicitie.

Seeing then that so great goodnes commeth to vs by hearing of the word, we must with a diligent mindfull eare harken to the same, although it be laborious and painfull. Let vs remember, that *Pulchra sunt difficilia*: that excellent things are not without great labour obtained.

Now

Now then, how much the greater the benefit is, which is gotten by hearing Gods word, so much the more diligently we ought to labour in obeying the same.

Saith S. Augustine: *In annunciando & audiendo verbo veritatis magnus labor est, &c.* In declaring and hearing the word of truth, there is great labour: which labour, my brethren, let vs beare with a patient mind, if we do effectually remember the saying of the Lord, and our owne state and condition. For from the beginning of our stocke, man did heare, not of lying man, nor of the seducing diuell, but of the truth it selfe out of Gods owne mouth: In the sweat of thy face, thou shalt eate thy bread. Therefore seeing the word of God is our bread, let vs labour in hearing, least we die in abstaining. Furthermore, seeing the words of our Sauiour pertaine to this end, we see how carefull the teacher ought to be in procuring by all means, this peace in the hearers minds. The which that he may performe with dexteritie, he must harken to the Apostle, saying: These things teach and exhort. If any man teach otherwise, and consenteth not to the wholsome words of our Lord Iesus Christ, and to the doctrine which is according to godlines, he is puft vp, and knoweth nothing, but doteth about questions, and strife of words, whereof commeth enuie, strife, railings, euil surmisings, vaine disputations of men of corrupt minds, and destitute of the truth, which thinke that gaine is godlines: from such separate thy selfe.

*Super Psa. 32.*

Gen. 3, 19.

1. Tim. 6, vers. 3. 4. 5.

He must harken againe to the Apostle thus

1.Tim.4.vers. 13.14.15.16.

exhorting Timothie: Till I come, giue attendance to reading, to exhortation, and to doctrine. Despise not the gift that is in thee, which was giuen to thee by prophesie, with the laying on of hands, of the companie of the eldership.

These things exercise, and giue thy selfe vnto them, that it may be seene how thou profitest among all men.

Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this, thou shalt both saue thy selfe, and them that heare thee.

These things, if they were well obserued, many sermons would be made with more fruitfulnes. And of the preachers that might be affirmed, which the Apostle saith: *Quàm speciosi pedes euangelizantium pacem, euangelizantium bona?* How beautifull are the feet of them which bring glad tiding of peace, and bring glad tidings of good things?

✲ Heere occasion was taken, to persuade the 12. worshipfull Companies, that as they had in time past, maintained at the Vniuersities, 12 poore scholers take out of Christs hospitall schole, so they wold cõtinue their godly liberalitie: that heerby poor mens childrẽ might be incouraged to go forward in learning, and proone heerafter profitable members in the church of God,

In the which place, as the benefit which commeth by sincere preachers is declared: so it appeareth also what reuerence toward them, and what godly care for them is to be vsed. ✲

But the world iudgeth otherwise, and esteemeth nothing of them, and so long as the world shall continue, it will esteeme none otherwise of them.

But the iudgement thereof, seeing it is altogither foolish before God, and doth not vnderstand heauenly things, is not to be regarded: but rather the most sure and sweete saying of almighty God is faithfully to be imbraced, wherin he pronounceth the feet of them beautiful, which bring glad

glad tidings of good things. Who, as he will alwaies defend and regard his faithfull seruants, so at the time appointed, he will most seuerely punish the despisers of them.

The ambassador despised, the prince is despised. For his messengers contemptuously and villanously handled, king Dauid did most sharply afflict the Ammonites for the same. 2.Sam.10.& 1.Chro.19. & 20.

Now then, what do they deserue, which in these daies do so folwly deface the ministers and preachers of Gods word? and that both priuately and publikely, both with venomous words, and lewd slanderous libels: whereunto they do not set their names. Wherby they declare themselues to be diuelishly spitefull, and cowardly malicious. For a dastardly coward will suddenly strike one behind, when he dareth not looke a man in the face.

These be such as S. Peter calleth ἀλλοτριεπισκόπους busie bodies in other mens matters: and Saint Paul calleth them περιεργαζομένους, curious dealers. 1.Pet.4.15.

These be the hypocrites, which our Sauiour speaketh of, who can easily see a mote in their brothers eie, but cannot see a beame in their owne. Of these the poet Horace speaketh thus: *Cum tua perinde as oculis mala lippus inunctis, cur in amicorum vitijs tam cernis acutum, quàm aut aquila aut serpens Epidaurius?* Whereby he signifieth, that some are most quicke sighted in viewing other men, but in a maner blind in their owne vitious dealings. Matt.7.3.4.5.

These busie bodies, and disordered dealers seeke and turne euery corner, in prying into o-

ther mens matters: and rather than in som they will find no fault, they are like to curious Momus, who finding no fault else, reproued the creaking of Venus slipper (as the poets faine.)

They are so curiously peruerse, that they wil forsake a sure, wholsome, and handsome house, for the standing awry of a window. These for matters indifferent, forsake our societie, hauing among themselues an vnquiet, inconstant, disordered companie. Being such as the poet speaketh of: *Iidem eadem possunt, horam durare probantes?* Can they be one hower, of one mind?

He truly therefore saith of them: *Quo teneam vultus mutantem protea nodo?* Proteus changing himselfe into so many formes, cannot be laid hold on. They be alwaies so wauering, that you cannot tell where to find them.

Of these kind of men we are admonished manifestly in the epistle to the Hebrewes. Let vs consider one another, to prouoke vnto loue, and to good workes, not forsaking the felowship that we haue among our selues, as the maner of som is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nere.

The things for the which they withdrawe themselues, are of their owne nature indifferent: the which things of indifferencie, S. Augustine thus defineth:

Epist. 118. ad Ianuarium. *Quod neque contra fidem, neque contra bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos viuitur, societate seruandum est.* That which is cõmanded neither against faith, nor

nor good maners, is to be accounted for indifferent, and for the societie of them among whom we liue, is to be obserued.

Now concerning these things, whereas in diuers countries there be diuers obseruations, his counsell is this: *Nec disciplina vlla est in his rebus melior graui prudentiq; Christiano, quàm vt eo modo agat, quo agere viderit ecclesiam, ad quamcumforte deuenerit.* There is no discipline in these matters, better for a graue and wise Christian, than to behaue himselfe after the maner or custome of that church, to the which he shall come.

And then somwhat after: *Sic etiam tu, ad quam forte ecclesiam veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quemquam tibi.* Euen so thou, to what church soeuer by any hap thou shalt come, obserue the custom of the same, if thou wilt not be offensiue to any man, nor any man to thée.

But these men despising this good counsel, are such as Saint Augustine speaketh of in the same epistle.

I haue oftentimes (saith he) with sorrowing and mourning perceiued, that the weake sort were much troubled, through the contentious obstinacie, and superstitious timiditie of certain brethren, who in such things as could be certainly determined, neither by the authoritie of the holy scripture, neither by the tradition of the vniuersall church, neither by any profit of life to be amended, onely bicause the partie hath some odde fansie, or reason in his head, or bicause in his owne countrie he was wont so to do, or bicause

cause he hath séene it there, whither he hath trauelled, wherein, the further he hath gone from his owne countrie, the more learned and skilful he taketh himselfe to be: *tam litigiosas excitant quæstiones, vt nisi quod ipsi faciunt, nihil rectum existiment.* In such things, I say, they stir vp such litigious questions, that they thinke nothing well done, but that they do themselues. Surely it is a liuely description of many curious dealers in our time.

These in the meane time correct other mens doings, themselues being most of all to be corrected: these would haue others to be reformed, themselues being altogither deformed: they professe the word, but their tong is a sword: they make a shew of sinceritie, but their words and works are full of iniquitie. Of whom it may be verified: They haue vsed their tong to deceit, the poison of aspes is vnder their lips, and the way of peace they haue not knowen. And whatsoeuer they do outwardly pretend it appéereth manifestly by their schismaticall and vncharitable dealing, that the feare of God is not before their eies.

Psal.9,5. Rom.3,13. Psal.14,3. Rom.3,13. Esai.59,8. Rom.3,17. Psal.36,1. Rom.3,18.

Now what discõmoditie by venemous slanderous tongs hath happened to many, it appéereth plentifully in the holy scriptures, ecclesiasticall writers, profane histories, and daily examples, wherof I could rehearse a great number, but the time will not suffer.

It was therefore truly said of Antisthenes: λοίον εἷς τοὺς κόρακας, ἢ τοὺς κόλακας ἐμπεσεῖν: ἐκεῖνοι ἂν νέκρους, οἱ δὲ ζῶντας ἐσθίουσι. It is better to fall among rauens than railers,

railers, or backbiting flatterers. For they devour the dead: but these, the liuing.

Diogenes being demanded what kinde of beast did bite most deadly, answered: If thou aske me of wilde beasts, it is the railing slanderer, but if of tame beasts, it is the flatterer.

The emperour Constantine the great did so hate backbiters and flatterers, that he was wont to call them the moths and mise of the court.

The emperour Sigismund was wont to say, that he abhorred these kind of people, as plagues and pestilences.

And Alfonsus king of Arragon and Sicilie, compared backbiting flatterers to wolues. For as wolues by tickling and clawing were wont to deuour asses: euen so this pestilent kinde of people, do vse their flatteries, lies and slanders to the destruction of others.

Wisely therefore doth one admonish, saying: *Noli habere aures prurientes ad audiendas alienas calumnias.* Haue not itching eares, to heare other men slandered.

These thiugs thus spoken agrée with that which S. James speaketh of slanderous tongs. Iam. 3. 6. 7. 8.

The tong (saith he) is fire, yea a world of wickednes: so is the tong set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell. For the whole nature of beasts and birds, and of creeping things, and things of the sea, is tamed, and hath bene tamed by the nature of man: but the tong can no man tame. It is an vnruly

vnruly euill full of deadly poison. And therefore
Psal.120,2. Dauid saith: Deliuer my soule, O Lord, from lying lips, and from a deceitfull tong.

But there also he declareth the reward of it. What reward shall be giuen or done vnto thee, O thou false tong? Euen mightie and sharpe arrowes, with hot burning coles.

Now notwithstanding this wicked kinde of people will not cease to sting with their venemous tongs, yet in the meane time the harmelesse honest meaning man must not be discouraged, but stedfastly go forward, and say with the poet: *Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa.* Let this be to a man in stead of a brasen wall, let this be his sure defence to be free from grieuous crimes and heinous offences.

Epist.64. Heare what S. Augustine saith: *Quid languidius, quid tam sine stabilitate ac fortitudine quàm homo, quem male loquentium lingua debilitat, cùm sciat falsa esse quæ dicuntur?* What is weaker, what is so without constancie and fortitude, as is that man, whom the slanderous tong doth vtterly discourage, whereas he in the meane time, knoweth the report to be starke false?

But principally let vs most diligently harken to the blessed Apostle, saying: Let a man so
1.Cor.4. thinke of vs, as of the ministers of Christ, and dispolers of the secrets of God. And as for the rest, it is required of the dispolers, that euery man be found faithfull.

As touching me, I passe very little to be iudged of you, or of mans iudgement, no, I iudge not mine owne selfe, (that is, whether I haue great

great gifts or little, few or many. Then it followeth a little after: Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are in darknes, and make the counsels of the harts manifest: and then shall euery man haue praise of God.

It is a most golden and sweete saying written for the sure comfort of all Christs faithfull ministers. Herupon he saith in another place:

In all things we approue our selues as the ministers of God, in much patience. And after many things rehearsed, he addeth, saying, that he goeth forward, by the armour of righteousnes, on the right hand, and on the left, by honour and dishonor, by euill report and good report, as deceiuers, and yet true. 2.Cor.6.4.7.8

Therefore being incouraged by the saying and example of the blessed Apostle, let vs cheerefully and stedfastly go forward in our calling, hauing true peace of conscience in Iesus Christ.

But now that we may come to our principall purpose, the Lord Iesus saith: These things haue I spoken to you, that in me ye might haue peace.

There be two kinds of peace: worldly peace, and Christian peace. First we will speake somewhat of worldly peace. Then afterward by the helpe of God, we will end in Christian peace.

Now worldly peace is of two sorts likewise. Namely, there is ciuill peace, and there is wicked peace, or the peace of the wicked: which properly is not peace, but κατάχρησις, abusiuely, not in deede, but in name onely. For *Non est pax impijs* Esai.48.22,

*pijs dicit Dominus:* There is no peace to the wicked, saith the Lord.

*Aug. lib. 19. de Ciuitate Dei, cap. 13.*

S. Augustine speaking of peace *in genere*, or vniuersall peace, reckoneth *multas species*, many seuerall kinds of the same, most briefly defining euery one of them.

1 There is (saith he) *pax corporis*, the peace of the body, which is *ordinata temperatura partium*, the ordered temperature of the parts.

2 *Pax animæ irrationalis*, the peace of the vnreasonable soule: that is, *ordinata requies appetitionum:* the ordered rest of the sensuall appetites.

3 *Pax animæ rationalis*, the peace of the reasonable soule: that is, *ordinata cognitionis, actionisque consensio*, the ordered consent of knowledge and action.

4 *Pax corporis & animæ*, the peace of the body and the soule: that is, *ordinata vita, & salus animantis:* the ordered life and health of the liuing creature.

5 *Pax hominis mortalis, & Dei immortalis:* the peace of mortall man, and God immortall: that is, *ordinata in fide, sub æterna lege obedientia:* the ordered obedience in faith vnder the eternall lawe.

6 *Pax hominum*, the peace of men: that is, *ordinata eorundem concordia*, the ordered concorde of them.

7 *Pax domus*, the peace of an house: that is, *ordinata imperandi, atque obediendi concordia cohabitantium:* the ordered concord of ruling, and obeying of them that dwell togither.

Pax

*Pax ciuitatis*, the peace of a citie: that is, *ordinata imperandi atque obediendi concordia ciuium*: the ordered concord of ruling & obeying among citizens. 8

*Pax ciuitatis cœleſtis*, the peace of the heauenly citie: that is, *ordinatiſſima & concordiſſima ſocietas fruendi Deo, & inuicem in Deo*: the moſt ordered and agreeable ſocietie of enioying God, and likewiſe one another in God. 9

*Pax omnium rerum*, the peace of all things: that is, *tranquillitas ordinis*: the tranquillitie of order. 10

Laſt of all he defineth order alſo, ſaying:

*Ordo eſt parium diſpariúmque rerum, ſua cuique loca tribuens diſpoſitio*: order is the diſpoſing of equall and vnequall things, aſſigning to euerie thing his ſeuerall place.

Then it followeth: *Proinde miſeri, in quantum miſeri, vtique in pace non ſunt: tranquillitate quidem ordinis carent, vbi perturbatio nulla eſt.* Therefore they which are miſerable, in that they are miſerable, are not in peace. For they lacke the tranquillitie of order, where there is no perturbation.

Now whoſoeuer is vitious, and ouercome with ſinne, how ſoeuer he ſéemeth to the world, is in déede in great miſerie.

But ſuch are all méere worldlings: and therefore the peace of the worldly wicked men is no true peace, as I haue ſaid before, but by worldly eſtimation onely.

But let vs proſecute our purpoſed matter.

Ciuill peace (as you haue heard) is the orde-

red concord of men dwelling togither in one citie or common wealth: to the which is adioined abundance of things necessarie, a state safely defended from the violence and deceit of the enimie, and victorie gotten ouer the same.

This ciuil peace is *bonum quoddam indifferens*, an indifferent good thing, which may be either vsed or abused, as other temporall good gifts of God are. Therefore S. Augustine saith: The vse of things necessarie for this mortall life is common to both sorts of men, to the faithfull and to the vnfaithfull. *Sed finis vtendi cuiq; suus proprius, multúmque diuersus.* But the end of vsing them is seuerall to eth part, and very much different.

*Aug. lib. 19. de Ciuitate Dei, cap. 17.*

This peace as al other good things, commeth from God the only author and giuer of the same. So it is written: I am the Lord, and there is none other. I forme the light, and create darknes: I make peace, and create euill (whereby is ment, *malum pœnæ, non culpæ*: the euill of aduersitie, and not of iniquitie.) Then it followeth: I the Lord do all these things.

Esai 45,6.

It is also diligently to be obserued, that as this peace, euen so the times thereof are limited by Gods gouerning prouidence also, as it appeareth in Jeremie, where it is written, that God had giuen the lands into the hands of Nabuchodonosor, & that all nations should serue him, his sonne, and his sonnes sonnes, vntil the very time of his land come also. And that many nations and great kings should serue themselues of him.

Ier. 27, 6. 7.

So Daniel through the assistance of Gods spirit

spirit interpreting Nabuchodonosors dreame, burst out into these words: The name of God be praised for euer and euer: for wisedome and strength are his: and he changeth the times, and the seasons, he taketh away kings, and setteth vp kings. Dan.2,20.21.

This ciuill peace is giuen to no nation for the worthines thereof, but onely through the meere gwdnes of almightie God.

Of this Moses diligently putteth the people in mind. Who after many things vttered to them, saith thus: Vnderstand therefore that the Lord thy God, giueth not thee this good land to possesse it for thy righteousnes. For thou art a stiffe necked people. Deut.9,6.

Let vs apply this to our selues: we are no better than they were: nay rather in diuers respects, a great deale worse. And therefore the Lord hath of late shewed himselfe angrie with vs diuers and sundrie waies.

But yet notwithstanding, his mercie doth striue with our iniquitie. And I beseech him for his infinite mercie and glorious names sake, cleane to put away and pardon all our grieuous offences.

Furthermore, this peace is not to be ascribed to our wit, wisedome, power, or pollicie, or to any means that we can vse. There for after that Moses hath rehearsed many benefits, which the Lord bestowed vpon the Israelites, he biddeth them most earnestly, not to forget him, which was the giuer of all. Which brought them out of the land of Egypt, from the house of bondage, Deut.8.vers. 14.15.16.

who

who was their guide in the great and terrible wildernes: who brought forth water for them out of the rocke of flint: who fed them in the wildernes with Manna, which their fathers knew not, to humble them, and to prooue them, that he might do them good at the latter end.

verſ.17.& 18. Then saith he to them: Beware, least thou say in thine hart, my power, and the strength of mine owne hand hath prepared me this abundance. But remember the Lord thy God: for it is he which giueth thee power to get substance, to establish his couenant, which he sware vnto thy fathers, as appéreth this day.

Therefore, whatsoeuer counsell or pollicie, whatsoeuer strength or power, whatsoeuer abundance men haue, is of it selfe altogither weake and vaine.

Pſal.127.1. Héereupon saith Dauid: Except the Lord build the house, they labour in vaine that build it: except the Lord kéepe the citie, the kéeper watcheth in vaine.

That this is most true, not onely the examples of the Israelites, but of other nations also declare it most plentifully.

For the Egyptians, the Moabites, and the Ammonites, all those nations also, which in the time of Iosue, and the iudges, did molest the Israelites: likewise those which in the time of Dauid, and other kings were enimies to their common wealth, although they did abound in power, riches, innumerable multitude, and all other necessaries, yet notwithstanding the Lord withdrawing his helpe, they vanished away like

like smoke, they were scattered abroad like dust.

Likewise, the Israelites prouoking the Lord to wrath, although they were sufficiently (as it seemed) defended with outward helps, yet notwithstanding, they were open to the rage of their enimies, and were cruelly vexed at their hands.

So we read that the armie of the Israelites was put to flight, and many of them slaine by the Philistines. 1.Sam.ca.vlt.

Many yéeres after, the Lord being angrie with them, they were deliuered into the hand of Hazael king of Aram, and into the hand of Benhadad the soune of Hazael, all the daies of Joachaz king of Israel. 2.Reg.13.

Likewise Nabuchodonosor besieged Jerusalem, wan it, and spoiled it, and caried away to Babylon Jehoiachin the king, his mother, and his wiues, and his Eunuches, and the mightie men of the land, and all that were strong, and apt for war, did the king of Babel bring to Babel captiues. 2.Reg.24.

Last of all, certaine yéeres after, he besieged Jerusalem againe, and at length ouercame it: he handled the people most miserably, he slew the sonnes of Zedechias the king before the fathers eies: he caused the eies of Zedechias himselfe to be pluckt out: he set on fire the temple of the Lord, and the kings house, and all stately houses he consumed with fire, and all the people except a few lame and weake, he caried away captiue. Lord God, what lamentable miserie was this?

Besides

Beſides this, to come to other hiſtories (as Liuie and other writers do teſtifie) the great multitude and power of other nations, could not defend them againſt the Romanes, being in number far vnequall.

That huge great glittering armie of Darius (as Q. Curtius reporteth) was not able to ſtand againſt the little armie of Alexander the great.

And to come to domeſticall examples, the whole power of France was vanquiſhed by that moſt valiant and noble king of England, Henry the fift.

Alſo in the raigne of that moſt noble and godly yong king Edward the firſt, a great multitude of Scots was diſcomfited at Muſſleborow field, by a very little armie of vs Engliſh men.

Theſe things being thus, we ſée moſt manifeſtly, that al humans and worldly things whatſoeuer they be, are of no force or moment without the Lorde God ſuſtaining and vpholding them: and that peace, victorie, ſafetie, abundance, and all other good things, come from the Lord the onely author and giuer thereof.

Pſa.18,46,47. Hereupon ſaith the prophet Dauid: Let the Lord liue, and bleſſed be my ſtrength, and the God of my ſaluation be exalted. It is God that giueth me power to auenge me, and ſubdueth the people vnder me.

But in all that pſalme Dauid liuely ſetteth out the infinite power and mercie of God, wherby he doth deliuer, and ſuſtaine all his faithfull ſeruants.

It is profitable and moſt comfortable to read it

it ouer, and to apply it to this our present time.

If euer any Christian prince since the time of our Sauiour, might apply this to himselfe, that through the infinite goodnes of almightie God, may our most gratious soueraigne Queene Elizabeth do.

For through many tribulations she was aduanced to hir princely throne, as Dauid was.

Hir first and cheefe care at the entrance of hir kingdome was, to procure the true seruice of the Lord God, as Dauids was.

She hath beene most louing and mercifull to hir people, ruling with iustice and equitie, moderate seueritie annexed thereunto, after the example of Dauid.

She hath alwaies preferred the glory of God, and the safegard of hir subiects, before the safetie of hir owne roiall person, as did Dauid.

She hath sustained reproches, iniuries, and manifold traiterous attempts both secret and manifest at the hands of hir malitious enimies, as Dauid sustained.

But through the vnspeakable power and goodnes of the almightie Lord God, she hath withstood, dispersed, and banquished them, euen as Dauid did.

And why? Bicause with Dauid she putteth hir trust in the Lord. Bicause she preferreth the peace, which the Lord Iesus biddeth vs to haue in him, before all worldly peace.

And therefore as the Apostle saith, taking it out of the Psalmes: bicause we haue the same spirit of faith, according as it is written: I be- 2. Cor. 4, 13. Psal. 116, 10.

léeued, and therefore haue I spoken: we also beléeue, and therefore speake. Euen so, with all thankfull confidence, and assurance of mind, may our most gratious Soueraigne say with king Dauid: I beléeue, and therefore do I speake. And what shall hir Maiestie speake? Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted. It is God that giueth me power to auenge me, and subdueth the people vnder me.

And I beséech almightie God our heauenly father, for his déere sonnes sake Iesus Christ, our most mercifull Lord and Sauiour, that through his bountifull blessing hand, hir Maiestie liuing so long, as the course of nature will suffer, may a great many yéeres hence, say the same, in all maner of godly prosperitie, Amen.

In the meane time, all those lawfull and ordinarie meanes, which God hath appointed for the preseruation of hir Maiestie, and of the whole realme, in Gods name let them be vsed.

King Dauid doth euery where acknowledge the mercifull power of God deliuering and helping him: yet fighting against his enimies, he prouideth all things necessarie for warre.

Psal. 127. 1. He saith also: Except the Lord build the house, they labour in vaine that build it: except the Lord kéepe the citie, the kéeper watcheth in vaine. Notwithstanding skilfull builders are to be prouided: and in dangerous times watch and ward is to be kept.

The Lord giueth increase of corne and all fruit: yet the husband man must plow and till

the

the ground.

The Lord prouideth things necessarie for all men: yet euery man must diligently labour in his calling.

It is the blessing hand of God that fedeth euery man: yet we must not abstaine when due time and season is, from those meates which are appointed to nourish vs withall.

Paul planted, Apollo watered, but God gaue the increase: for neither is he that planteth any thing, neither he that watereth, but God that giueth the increase: yet the labour of fit and faithfull ministers is necessarie in Gods church. 1.Cor.3.6.7.

So the Lord God in the day of battell giueth the victorie: notwithstanding, all those meanes, whereby it is likely that victorie shall be gotten, are with al diligence to be prouided: as captains, soldiers, counsell, pollicie, industrie, valiant courage, strength, victuals, armour, and whatsoeuer besides necessarily appertaineth thereunto.

Our Sauiour Christ in the Gospell saith thus: What king going to war against another king, sitteth not downe first, and taketh counsel, whether he be able with ten thousand, to mete him that commeth against him with twentie thousand? Or else; while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Luk.14.31.32

So then, to forsake the meanes which God hath appointed, is to tempt God. Likewise on the contrarie side, to flie to vnlawfull meanes to defend vs withall, is to prouoke the heauy wrath and displeasure of almightie God. As in distresse

to séeke for helpe at the hands of Gods enimies, is a most vnlawfull thing. It altogither declareth a distrust in the mercifull helpe of almightie God.

Esai.30.1.2.3. & cap.31.1. Hereupon haue the Israelites béene often reprehended, bicause that contrary to Gods commandement, they sought for helpe at the hands of forreiners that were Gods enimies.

1.Sam.28. Likwise Saul, bicause he asked counsell of a Pythonisse, or a woman that had a familiar spirit.

2.Reg.1. Ochozias also, bicause that to know whether he should recouer his health, he sent to Beel-zebub the god of Accaron.

2.Reg.25. And Zedechias, bicause that hauing a confidence in his owne power and riches, he would not obey the commandement of the Lord.

Therefore, vsing lawfull meanes, let vs alwaies flie to the Lord God for helpe.

The faithfull, which in times past haue so behaued themselues, haue many times done those things, which by mans power or pollicie could neuer be brought to passe.

Gen.14. So Abram with 318. of his seruants, ouercame fower kings.

Iosu.6. The citie Jericho is taken without mans strength: for the Israelites at the appointment of Josue, onely shouted with a lowd voice, and sounded their trumpets, and the wal fel downe: so the people went vp into the citie, and toke it.

Iosu.10. Also, at the praiers of Josue, the sunne and the mone stod still, while the Israelites vanquished the Amorites, among whom a greater num-

number was destroied with haile stones from heauen than with the sword.

Debora gouerning the Israelites, when Barac captaine of the armie fought against the Canaanites, it is written, that the Lord destroied Sisera their captaine, and all his charets, and all his host with the edge of the sword before Barac. Iudg.4.

Gedeon accompanied with three hundred men onely fought against Madian, and Amalec, and the east people which were gathered together like a multitude of locusts, and ouercame them. Whereas Gedeon and his companie in the meane time had nothing in their hands, but lamps, pitchers, and trumpets: who did nothing else, but blew with their trumpets, brake their pitchers, and cried: The sword of the Lord and of Gedeon. Iudg.7.

Now that the Lord would haue all the glory of this victorie attributed to himselfe alone, it appeareth by that which is written: And the Lord said vnto Gedeon, the people that are with thee are too many for me, to giue the Madianites into their hands, least Israel make their vaunt against me, and say: Mine hand hath saued me. vers.2.

Dauid with a sling and a stone slew huge Goliath. 1.Sam.17.

Elizeus the prophet making the whole army of the Assyrians blinde, brought them into the middest of Samaria. 2.Reg.6.

When Benhadad king of Syria had besieged Samaria with his whole armie, the Lord caused a great noise to be heard in the tents of Syria, 2.Reg.7.

ria, of charets, and horses, and of a great armie: through the great feare of which they all fled.

2.Reg.19. Without the helpe of man, God delinered king Ezechias and his people from the violence of blasphemous Sennacherib.

Infinite examples there be which declare the truth of this matter.

All these things, and many such like, haue béene wrought by the onely power of the Lord, for the defence of his people.

And héere to conclude this matter, I beseech almightie God for his infinite mercies sake, that this his mercifull power may alwaies protect, saue, and defend our most noble and gratious soueraigne, Quéene Elizabeth, and this our realm of England, from all craftie and cruell assaults of our enimies whatsoeuer, and with his continuall blessing hand, to grant vs peace, victorie, plentie, and prosperitie, with faithfull harts, alwaies thankfull for the same, Amen. And thus much for ciuill peace.

## Now in a few words, let vs intreate of worldly wicked peace.

That is carnall or worldly securitie, whereby worldly minded men, hauing no trust in God, but attributing all to fortune or destenie, or to their owne wit, wisedome, pollicie, and industrie, do put their whole confidence in earthly profits, pleasures, and benefits whatsoeuer, as strength, beautie, honour, dignitie, friendship, riches,

riches, and all other things delectable to the nature of a meere carnall worldling.

How much they displeaseth God, it appeareth in Jeremie. Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord. For he shall be like the heath in the wildernes, and shall not se when any good commeth, but shall inhabit the parched places in the wildernes, in a salt land, and not inhabited. Ier.17,5.6.

Notwithstanding, these wicked worldlings contemning the wrath and iudgement of almightie God, do in great securitie of mind, say as the wicked do in Esay: We haue made a couenant with death, and with hel we are at agreement: though a scourge run ouer, and passe thorough, it shall not come at vs. For we haue made falshod our refuge, and vnder banitie are we hid. Esai.28,15.

Likewise in Ezechiel, they talking iestingly of the prophet say thus: Come, I pray you, and heare what is the word that commeth from the Lord. For they come vnto thée, as the people vseth to come: and my people sit before thée, and heare thy words, but they will not do them. For with their mouthes they make iests, and their hart goeth after their couetousnes. And lo, thou art vnto them as a iesting song, of one that hath a pleasant voice, and can sing wel: for they heare thy words, but they do them not. Ezec.33,verſ. 30.31.32.

Likewise in Jeremie the wicked say thus: The word that thou hast spoken to vs in the name of the Lord, we will not heare it of thée, Ier.44,16.17.

but

but we will do whatsoeuer thing goeth out of our owne mouth.

Were there euer any sentences or examples, more lively expressing the selfewill securitie and stubbornes of our time?

The cause of this perversnes the Apostle declareth, saying: If our Gospell be hid, it is hid to them that are lost: in whom the god of this worlde hath blinded the minds, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them. 2.Cor.4.3.4.

Heere is the cause of their impietie in plaine wordes expressed. Euen as the serpent beguiled Eue through his subtiltie, so their minds are corrupt from the simplicitie that is in Christ. 2.Cor.11.3.

Therefore they forsake the sure trust, which is in the liuing God, and wholy turne to the vile vanities of this transitorie worlde.

Wherein they are most miserable, in that they put their whole confidence in those things, which most certainly will deceiue them.

The prophet Dauid saith, that as a mans life is short, so euery man in his best state is altogither vanitie. Psal.39.5.6.

Doubtles, saith he, man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

And his sonne Salomon saith: Vanitie of vanities, and all is vanitie. Eccles.1.2.

Infinite examples of all sorts for this purpose might be alledged out of the scriptures, ecclesiasticall writers, prophane authors, and daily experiments.

periments. But the time calleth me towards an end. Notwithstanding among them all, remember two most principall examples expressed in the Gospell by our Saviour Christ himselfe, most manifestly to admonish vs, that the life of no man consisteth in the abundance of those things which he doth possesse. The one is of the rich glutton, which was clothed in purple and fine silke, and fared well and delicately euerie day. Luc.16,19.

The other is of a certain rich man, which had such store of fruits & goodes, that he could not tell where to lay them: and therefore he was faine to inlarge his barnes. Whereupon in great securitie of minde he said: Soule, thou hast much goods laid vp for many yeares: liue at ease, eate, drinke, and take thy pastime. Luc.12, vers. 16.17.18.19.

But you knowe what happened to them both. The rich glutton is and shall be for euer tormented in hell fire. And to this it was said: O fole, this night will they fetch away thy soule from thee: then whose shall those things be, which thou hast prouided?

He was taken away from his momentanie profits and pleasures, to euerlasting torments also.

In the forenamed chapters of Esay, Jeremie & Ezechiell, remember the punishments, which there are pronounced against the stubborne impenitent sinners.

Remember also what S. Paul saith to the Ephesians: Let no man deceiue you with vaine words: for, for such things commeth the wrath Eph.5,6.

of God vpon the children of disobedience.

And forget not what he saith also to the Galathians: Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he also reape. For he that soweth to his flesh, shall of the flesh reape corruption.

Gal.6,7.8.

Now, as our Sauiour saith: What shall it profit a man, though he should winne the whole world, if he lose his owne soule? Or what shall a man giue for recompence of his soule?

Mat.16,26.

Wherefore (deerly beloued) let vs by al means eschew wicked worldly peace, and with all diligence follow the counsel and commandement of the blessed Apostle, which he giueth vs, saying: They that vse this world, let them be, as though they vsed it not. For the fashion of this world goeth away. And thus much concerning this matter.

1.Cor.7,31.

## Of Christian peace.

BVt now, by the helpe of God, let vs come to Christian peace, which is the onely, sound, and true peace. Of the which, by reason of the greatnes, excellencie, and dignitie of the same, the best learned, and most excellent men in the world, cannot sufficiently speake: Much lesse I, by infinite degrees, being so meane a man.

Hereupon it is called of S. Paul ἡ εἰρήνη τοῦ θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν. The peace of God, which passeth all vnderstanding.

Phil.4,7.

Beside that the time limited will not suffer me to vse any long discourse.

To

To you also (welbeloued hearers) being so continually and thoroughly exercised, manie words at this time are not needfull: especially, seeing that (as I thinke) I haue almost wearied you already. And also, this is a principal matter, of the which the godly do meditate daily, and do profit in the same most comfortably.

Notwithstanding, to stirre vp and confirme both your faith and mine, according to the small time now remaining, by the helpe of Christ, I wil speake these few things of so great a matter.

We see that this is the end and scope of the words of our Sauiour Christ, that we should haue peace in him. And what else? For Christ is the end of the law for righteousnes, vnto euery one that beleeueth. Rom.10.4.

And likewise: In Iesus Christ dwelleth all the fulnes of the Godhead bodily. And we are compleate in him, which is the head of all principalitie and power. Col.2.9.10.

In the which short sentences are comprehended most effectually, the great maiestie, power, dignitie, and mercie of the Lord Iesus, and the inestimable benefit which we receiue thereby.

Which things are at large described most deepely, effectually, and comfortably in the epistles to the Ephesians and the Colossians. To the reading whereof I refer you. Eph.1.& 2. Col.2.

Out of the which, as out of many other places of the holy scripture, we are to consider, first the person of Iesus Christ: Then his office.

Concerning his person, he is perfect God, the second glorious person of the Trinitie, equall

with the father and the holy Ghost, in al power, glorie, and maiestie: and perfect man without sinne in vnitie of person. Both the natures of the Godhead and the manhood still remaining in their owne seuerall properties: which is a mysterie that cannot be expressed.

Cyrill. super 6. cap. Ioan.

Hereupon saith Cyrillus: *Corpus coniunctum est ineffabiliter filio Dei, à quo vniuersa vinificantur. Idcirco corpus suum dicitur, & vnus cũ illo est: nempè post incarnationem, vnus est, & vnus manet absq; diuisione vlla, præterquam quòd Dei patris verbum, & templum a virgine sumptum, idem natura non sunt. Non enim est eiusdem substantiæ cum verbo Dei, homo assumptus: vnus tamen cum illo est coniunctione ineffabili.* That is: The body is ineffably, or vnspeakably ioined to the sonne of God, by whom all things are quickened. Therefore it is called his body, and is one with him: namely, after the incarnation he is one, and remaineth one without any diuision: this excepted, that the word of the father, and the temple (that is, his body) which he toke of the virgin, are not the same in nature. For man receiued into vnitie of person, is not of the same substance with the word of God: yet he is one with him, with an ineffable coniunction.

The word in Greeke λόγος is taken heer essentially, as 1. cap. Ioan. and it signifieth the second person of the Trinitie.

S. Augustine, as in a number of places he speaketh of this personall vnion, so very effectually he speaketh of the same in his epistle to Dardanus: *Aliter homo ille in Deo, quoniam aliter Deus in homine, proprio quodam & singulari modo. Vna enim persona Deus & homo est, & vtrumq; est vnus Christus Iesus, vbiq; per id quod Deus est, in*

Ad Dardan. Epist. 57.

cælo

*cælo autem per id quod homo.* That man is otherwise in God (namely, than we are) because God is otherwise, or after another maner of sort in that man (namely, than he is in vs) after a peculiar and singular manner. For God and man is one person, and both is one Iesus Christ, who is euery where, in that he is God, but in heauen, in that he is man.

Likewise in the end of the same Epistle, speaking of Christ the head of his church, and vs his members, and making there a difference betweene him and vs, he saith: *Singulari quadam susceptione hominis illius, vna facta est persona cum verbo.* With a certaine singular and speciall susception, or receiuing of that man, one person is made with the word. And a little after: *Singularis est ergo illa susceptio, ne cum hominibus aliquibus sanctis, quantalibet sapientia, & sanctitate præstantibus, vllo modo potest esse communis.* That is therefore a singular susception, so that it cannot be common with any holy men, with whatsoeuer wisedome and holines they excell.

This distinction of the diuine persons, and the equalitie of the same, with the personall vnion of both natures in Christ, is most diligently and faithfully to be considered, against the heretikes of old time. The chefe whereof were the Sabellians, named of Sabellius: the Arrians, of Arrius: the Manichées, of Manin or Manes a Persian: the Photinians, of Photinus: the Nestorians, of Nestorius: and the Eutychians, of Eutyches. Of the which, the two first erred in the diuine persons. The other two, in the humanitie

*Vide Augustin. in Catalogo hæresiorum Tom. 6.*

nitie of Christ: and the last two, in the personal vnion of both natures.

Sabellius did so grant the vnitie of the diuine nature, that he vtterly denied the Trinitie of persons. And therefore he said, that the names of the father, of the sonne, and of the holy Ghost, were vsed to signifie the qualities of the Godhead, and not to declare a personall distinction.

It was a most horrible and detestable heresie, taking away the three glorious seuerall persons of the holy Trinitie.

Arrius that grand heretike, did so grant the distinction of the Trinitie, that he altogither denied the vnitie of the diuine nature, and equalitie of the persons. And therefore he said, that the sonne according to his Godhead was inferiour to the father, and the holy Ghost inferiour to them both. This fowle and most monsterous heresie, was the most grieuous plague of the church for a great many yeeres together, as we may see in the Ecclesiasticall histories.

Manes and all his sect the Manichées did so grant the diuinitie of Christ, that they toke away the truth of his humanitie.

Photinus so granted the truth of the humanitie of Christ, that he altogither denied his diuinitie, saying that he was but a meere man.

Nestorius, which was archbishop of Constantinople, did so confesse two natures in Christ, that he did affirme two persons to be in him also: and so diuideth one Christ into two, one which is the sonne of God, the other, which is the sonne of man.

Eutyches

Eutyches on the other side, which was abbot at Constantinople, did so affirme the vnitie of Christs person, and vtterly denied two persons to be in him, that he said also, that there was but one nature remaining in Christ, namely, his diuinitie, the humanitie in the meane time, by reason of the coniunction of the word, being absorpt, or cleane consumed.

These are most pestilent and damnable heresies. Against the which, and all other the like, let vs in sincere simplicitie of faith, according to the most true and certaine doctrine of the holy scriptures, and the sound catholike confession of all the good ancient fathers, hold surely, stedfastly, and most constantly, those principall points of our Christian religion, which I haue vttered before: namely, the distinction of the three diuine persons in the vnitie of the same infinite nature and substance: the equalitie of the same persons: and withall, the personall vnion of both natures, the diuinitie, and the humanitie in the glorious son of God our Sauiour. Then are we most certainly assured, whatsoeuer shall happen in the course of this miserable life, alwaies to haue most sure and sweete comfort, with continuall peace, and quietnes of conscience, in the same our almightie Lord God, and most mercifull Sauiour Iesus Christ, according to that which his glorious maiestie hath spoken to vs in this place: These things haue I spoken vnto you, that in me ye might haue peace.

Now concerning the office of our Sauiour, he is our King, Prophet, and high Priest.

In

In that he is our King, his inuincible power is to be considered, which euery where is declared through the whole scripture.

In that he is our Prophet, he hath manifested all the truth of his heauenly father to vs, concerning our saluation. Therefore S. Iohn the Baptist, speaking of our Sauiour, said: Of his fulnes haue we receiued, and grace for grace. For the law was giuen by Moses, but grace and truth came by Iesus Christ. And Christ speaking of himselfe, saith: I am the way, the truth, and the life. And S. Paul saith, that all the promises of God in him are yea, and are in him Amen, vnto the glorie of God.

Ioh.1,16.17.

Iohn.14,6.

2.Cor.1,20.

In that he is our high Priest, he offereth by for vs sacrifice and praiers: which both are ioined togither in the epistle to the Hebrewes. Of the which high Priesthod of Christ, it is there written thus: Such an high Priest it became vs to haue, which is holy, harmles, vndefiled, separate from sinners, and made higher than the heauens.

Hebr.5.

Heb.7,26.

By his most pretious sacrifice by himselfe only offered, and that once for al, as is most sufficiently declared in the forenamed Epistle, he hath purged vs from our sinnes, and in praying for vs, doth declare himselfe our most faithfull intercessor and mediator.

Heb.10,10.

To whom therefore shall we flie for helpe, but to him alone? whereas he himselfe saith vnto vs: Come vnto me all ye that are wearie and laden, and I will ease you. And in this place he saith: These things haue I spoken vnto you, that

Mat.11,28.

that in me ye might haue peace.

How the papists do stay themselues vpon this onely ground of our saluation, it appéereth most euidently in their ἐθελοθρησκεία, that is, their voluntarie religion, namely, such as they haue chosen of their owne fantasie. Being herein most like to the false teachers, of whom the Apostle biddeth the Colossians to beware. For they séeke for peace, helpe, & comfort in a number of things beside Christ. Col. 2. à versu 16. vsque ad finem.

Or else why do they make so many mediators betwéene God and vs? Whereas the Apostle saith: There is one mediator betwéene God and man, which is the man Christ Iesus. 1. Tim. 2. 5.

To this, some of them make this blind distinction: There is (say they) *vnus mediator, sed non vnicus*: one mediator, but not one onely.

But sée how easily they are confuted. Let them take the whole sentence together.

There is (saith S. Paul) one God, and one mediator betwéene God and man, &c. Now if one mediator be not one onely mediator, then it followeth by a necessarie consequence according to the forme of the Apostles words, that one God is not one onely God. Than the which what can be more blasphemous? For as there is one God, so there is one mediator. Therefore as there is one onely God, so of necessitie there is one onely mediator.

Other some séeke to shift off and to obscure this most plaine and comfortable place, with an other kind of distinction. For how soeuer the truth is, they care not, if by any means they can

darken it, to the intent that they may maintaine their idolatrous religion.

They then say thus: There is indeede one mediator of redemption, but there be many mediators of intercession.

If they did vnderstande the mediation of Christ, and would truly acknowledge the same, they would neuer separate it from redemption.

But if they giue credit to S. Augustine (as they say they do) let his authoritie preuaile against this counterfet distinction. He saith thus: If Paul were a mediator, then were his other fellow Apostles mediators also, whereby there should be many mediators. And so were not the saying of the Apostle true, when he saith: There is one mediator, &c. And that he speaketh here of intercession or mediation by prayers, it appeareth in expresse words by that which goeth before, and that which commeth after.

*Contra Epist. Parm. lib. 2. cap. 8.*

A little before speaking of S. John, he saith: If he should say thus, I haue written this vnto you, that ye should not sinne: and if any man sinne, ye haue me a mediator with the father, and I pray for your sinnes, what good and faithfull Christian could abide him? Who would behold him as the Apostle of Christ, and not rather as an antichrist?

*In exposit. cap. 2.*

And handling the same matter, writing vpon the first epistle of S. John, he saith thus: *Ergo sancti non petunt pro nobis, &c?* Do not the saints then pray for vs? Then afterwards it followeth: *Inuicem pro se omnia membra orent, caput autem pro omnibus interpellet.* Let all the members pray

pray one for another, but let the head make intercession for all.

Now concerning the mediation of Angels, see what he saith also: *Quem inuenirem, qui me reconciliaret tibi? An eundum mihi fuit ad Angelos? qua prece, quibus sacramentis?* Whom could I finde, which might reconcile me vnto thee? Should I go to the Angels? With what praier? With what sacraments, or mysticall ceremonies? Then in the chapter following, he concludeth: *Verus autem mediator Iesus Christus.* But Iesus Christ is the true mediator. But read the chapter thorough, it doth effectually and comfortably declare the onely mediation of Christ. *August. lib. Confess. 11. cap. 22.*

But now, as the papists make the saints their intercessors, so they put their trust and confidence in the likewise: which appeareth by their continuall praying to them, & by the whole seruice beside, which they yeld vnto them. Wherein they do great iniurie to the blessed saints of God, who altogither desiring to haue God alone glorified in his creatures, vtterly do refuse all such things, as nothing at all appertaining to them, but onely to the glorious maiestie of almightie God, the creator and onely preseruer and helper of all: as it appeareth most plainly in the last chapter of the Reuelation of S. Iohn. Apoc. 22. 8, 9.

Notwithstanding, the aduersaries are not ashamed, whatsoeuer titles of saluation belong vnto Iesus Christ, to attribute the same to the saints. As you may see in Eckius boke of popish common places, wherein are contained intolerable blasphemies. *Cap. 15. de veneratione sanctorum.*

But as they put their confidence in saints, so do they in a number of things beside, deuised of their own brain, which are beggerly gewgawes, and Jackanapes toies, fitter for children to play withall, than for men to pray withall, and to put their trust in them.

Among a number of these, their *Agnus Dei* is a speciall and a pretious holy thing I tell you.

Now I thinke a great many heere know not what it is, nor what is the vertue of it: I pray you therefore giue me leaue, in a few words to tell you.

*Magister sacr. ceremoniarii lib. 1. parte vltima sectionis sexta.*

The Maister of the popes ceremonies at Rome maketh a long discourse of it, the summe whereof is this: They are made of virgin wax, of Balsamus, and holy oile, they are in forme like a little flat round cake, they are first fashioned by the popes sacrist, his chaplaines, and the clarks of his chappell. Then vpon a solemne set day they are brought to the pope, who altogether sprinkleth them with holy water, and maketh a long prayer ouer them: then he powreth in at seuerall times, Balsamus, and holy oile, making diuers crosses, both before and after. Then he maketh many long prayers, that it might receiue this and this, and that vertue. Then being laid in siluer basons, they are christened by the pope with diuers crosses, & long prayers after, to this end that they might receiue sundrie vertues: and there is the diuell and all about them. The summe of the vertues giuen to them are briefly comprehended in certaine verses, which pope Vrban the fift, sent to the Emperor of the Greci-

Grecians, with thæ *Agnus Dei*, as a prætious treasure. Which be these:

*Balsamus & munda cera cum chrismatis vnda*
*Conficiunt agnum, quod munus do tibi magnum,*
*Fonte velut natum, per mystica sanctificatum,*
*Fulgura desursum depellit, omne malignum*
*Peccatum frangit vt Christi sanguis, & angit.*
(O horrenda blasphemia!)
*Prægnans seruatur, simul & partus liberatur:*
*Dona defert dignis, virtutem destruit ignis,*
*Portatus munde, de fluctibus eripit vnde.*

These be gallant verses: they run round without a fiddle.

The sense of them is this: After that he hath told of what things the *Agnus Dei* is made, and that it is hallowed and baptised, as you haue heard before, then he setteth downe the vertues thereof.

Namely, it is good against thunder and lightening. It doth ouercom, and preuaileth against all deadly sin, as well as the blod of Christ. (Oh most monsterous and horrible blasphemie!) It is good for women in trauell, and the child also. It procureth also fauour, gifts and reward. And last of all, it is good against burning and drowning.

But among all the vertues which it hath, (and I maruel at it) I do not read, that it is good against hanging.

And that belike is the cause that so many of them go to the gallowes. Truly the pope was herein much ouerséene: they might do very wel, to put his holines in mind hereafter to bestow no vertues vpon it.

But

But now, deerely beloued, to leaue of these paltries, and to speake seriously, and in great earnest, what a lamentable thing is this, that men which should be of discretion and vnderstanding, do suffer themselues to be seduced, and deluded with such antichristian, beggerly, and idolatrous trifles?

But it is the iust iudgement of God against them, because they receiued not the loue of the truth in due time and season, when it was offered to them, that they might be saued.

2. Thes. 2. ver. 10. 11. 12. And therefore (saith the Apostle) God shall send them strong delusions, that they should beléeue lies, that all they might be damned, which beléeued not the truth, but had pleasure in vnrighteousnes.

Now in the meane time, blessed be the name of the Lord God, which hath of his méere mercy, deliuered vs from this antichristian slauerie, & most abhominable idolatry. And the Lord Iesus for his infinite mercies sake, grant, that in this our realme of England, it may neuer preuaile againe. And that at the good time appointed it may vtterly be rooted out of all other nations also.

And now (deerely beloued) whereas it hath pleased almightie God, to call vs to this blessed state, to serue him according to the truth of his holy word, let vs indeuour with all Christian diligence alway to remaine stedfast in the same. Then shall we haue true Christian peace, according to that which our Sauiour saith to vs in this our text: These things haue I spoken vnto you,

you, that in me ye might haue peace.

All other bywaies therfore, and mens inuentions set apart, let vs firmly print in our minds, and continually practise to the end of our lines, that which the holy Ghost hath caused most comfortably to be spoken vnto vs by the Apostle saying: Seeing then that we haue a great high priest, which is entred into heauen, euen Iesus the sonne of God, let vs hold fast our profession. Heb. 4. 14.

For we haue not an high priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. 15

Let vs therefore go boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede. 16

Heere we see that our helpe and peace is to be sought and found in Iesus Christ alone.

But where shall we finde Christ? In the kingdome of God.

That doth consist in two things. In the manifestation of the word: and the direction of the spirit.

Of the word we haue for this time spoken sufficiently. And our Sauiour saith, as you haue often heard (for it is the ground of this our speech) These things haue I spoken vnto you, that in me ye might haue peace.

Concerning the spirit, it is written: The spirit beareth witnes with our spirit, that we are the children of God. Rom. 8. 16.

Also in another place, after that the Apostle hath said: The things which eie hath not seene, 1. Cor. 2. 9.

neither

neither eare hath heard, neither came into mans hart, are, which God hath prepared for them that loue him: then forthwith he addeth:

10 But God hath reuealed them vnto vs by his spirit: for the spirit searcheth all things, yea the depe things of God.

11 For what man knoweth the things of a man, saue the spirit of a man which is in him? Euen so the things of God knoweth no man, but the spirit of God.

12 Now, we haue receiued not the spirit of the world, but the spirit, which is of God, that we may know the things, that are giuen to vs of God.

This spirit of God stirreth vp in vs a true, and a liuely faith. Which faith is a sure and a certaine knowledge of Gods good will towards vs, which being grounded vpon the truth of the free promise in Christ, is by the holy Ghost reuealed to our minds, and sealed in our harts.

This definition is gathered out of the scripture. So, that in faith two principall things are to be considered: A certaine knowledge of those things, which concerne our faith, out of the onely word of God: and a sure assent of the hart vnto the same: according to that which the Apostle saith:

Rom. 10, 8. This is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine hart, that God raised him vp from the dead, thou shalt be saued.

10 For with the hart man beleeueth vnto righteousnes,

teousnes, and with the mouth man confesseth to saluation.

And this is the true iustifieng faith, whereof the Apostle speaketh.

By this liuely grounded faith, we obtaine this true peace, whereof our Sauiour speaketh in this place: And also the Apostle saith:

Being iustified by faith, we haue peace toward God, through our Lord Iesus Christ. Rom.5,1.

This peace consisteth in this sure perswasion, that by Iesus Christ, for our sakes, death, hell, and sinne are vanquished: that the wrath of our heauenly father is pacified: that his iustice is in all points satisfied: that the curse of the law is abolished: that the righteousnes thereof is by Christ for vs fulfilled: that righteousnes and euerlasting life is for vs procured and purchased: and that in the meane time, our vnperfect workes are through faith in Christ accepted, who of God is made vnto vs, wisedome, and righteousnes, and sanctification, and redemption. And finally, this peace consisteth in this also, that whereas it is written: Whereas he loued his owne, which were in the world, vnto the end he loued them, he will so in this mortall life, guide vs with his grace, that we shall stedfastly and faithfully hold out to the very end. 1.Cor.1,30. Iohn.13,1.

These be great and most waighty causes of Christian peace. Which, that we may briefly describe, according to those things which before are spoken, is that godly securitie, tranquillitie, and quietnes of mind, which we obtaine by faith grounded vpon the onely word of God, by the

worke of Gods holy spirit, whereby we do most certainly know, and feele the fauour of God toward vs in this present life, and are assured of eternal glorie, belonging both to body and soule in the life to come, thorough the onely meanes and merits of our Lord and Sauiour Iesus Christ. This true Christian peace I beseech almightie God, to grant vnto vs all, Amen.

In the meane time, we must buckle and arme our selues to sustaine all the tribulations, miseries, and afflictions, which for the triall of our faith, as S. Peter saith, shall happen to vs in this present life. We must take vp the crosse of Christ, and follow him: knowing that we must through many afflictions, enter into the kingdome of God. To the sustaining whereof we must be armed with patience. For in our patience (as our Sauiour teacheth vs) we must possesse our soules. So we haue néede thereof, that after we haue done the will of God, we might receiue the promise.

1.Pet.1,7. Mat.16,24. Act.14,22. Luk.21,19. Heb.10,36.

But notwithstanding that these troubles through Gods fatherly prouidence, do in the course of our life happen vnto vs, yet let vs be assured of this withal, that if we continue faithful & patient (which through Gods grace and power we are sure to do: for God is faithfull, which will not suffer vs to be tempted aboue that we be able, but will euen giue the issue with the temptation, that we may be able to beare it) let vs (I say) be assured, that if we continue faithfull and patient, through the same wise and wonderfull prouidence of almightie God, we shall proue

1.Cor.10,13.

this

this to be most true which the Apostle writeth: Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. Rom.8.28. We know, that all things worke together for the best, vnto them that loue God.

So then, no kind of affliction is able vtterly to depriue vs faithfull Christians of our consolation.

Therefore saith S. Paul: We reioice in tribulations. And to the Corinthians he saith: We are afflicted on euery side, yet are we not in distresse: in pouertie, yet not ouercome of pouertie: we are persecuted, but not forsaken: cast downe, but we perish not. Rom.5.3. 2.Cor.4.8.9.

Thus, the state of the true Christian, is alwaies surely grounded. Our inward peace in Christ Iesus, can neuer be taken away from vs.

Now as in the meane time, through the infinite goodnes of the Lord God, we enioy this inward peace of mind and conscience: so must we haue a continuall diligent care, to maintaine outward peace with all men, so much as may be, as it is written: If it be possible, as much as in you is, haue peace with all men. And againe: Follow peace with all men, and holines, without the which no man shall see God. Rom.12.18.

The which Christian dutie that we may performe, we must be indued with vnfained faithfull loue and charitie: knowing that the end of the commandement is loue, out of a pure hart, and of a good conscience, and of faith vnfained. And therefore he bidding that our loue should be without dissimulation, saith also in the same place, that we should be, τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλό- 1.Tim.1.5.

Affectioned to loue one another with brotherly loue.

This true Christian loue, in respect of the manifold commodities which come from man
Col.3,14. to man by reason of it, is called the bond of perfectnes. Therefore, heere to conclude, if we will declare our selues to be faithfull Christians indeede, if we haue this true peace in our Sauiour Christ, whereof we haue hitherto thus spoken, then let vs by loue and charitie receiue one another,
Rom.15,7. as Christ also hath receiued vs to the glory
Gal.6,9.10. of God. Let vs not be wearie of well doing: but while we haue time and space let vs do good vnto all men, but specially vnto them which are of the houshold of faith: and according to that golden & most profitable saying of S. Peter, (with
1.Pet.4,10. the which God willing, I wil make an end) Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the words of God. If any man minister (vnder which word to minister, are comprehended generally all offices and functions of all states of men in their seuerall vocations) let him do it, as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ: to the which our most mercifull Lord and Sauiour, with the father and the holy Ghost, three persons, and one euerlasting God, be all honour and glorie, now and for euer, *Amen*.

God be praised.

# Faults escaped.

Pag. 21. lin. 6. for Feraria, read Ferraria.
Pag. 27. lin. 24. *omnes*, read *omnis*.
Pag. 36. lin. 10. after lust. adde: In this their booke, I say, they would cloke the matter with a friuolous exposition.
Pag. 37. lin. 2. for do, read doth.
Pag. 40. lin. 29. read but for their owne ease of purpose refraine from it.
Pag. 46. lin. 1. read scriptures without any denial.
Pag. 50. lin. 25. for that within, read that vntill within.
Pag. 54. lin. 18. for tiding, read tidings.
Pag. 87. in marg. for *cap.* 22. read *cap.* 42.

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